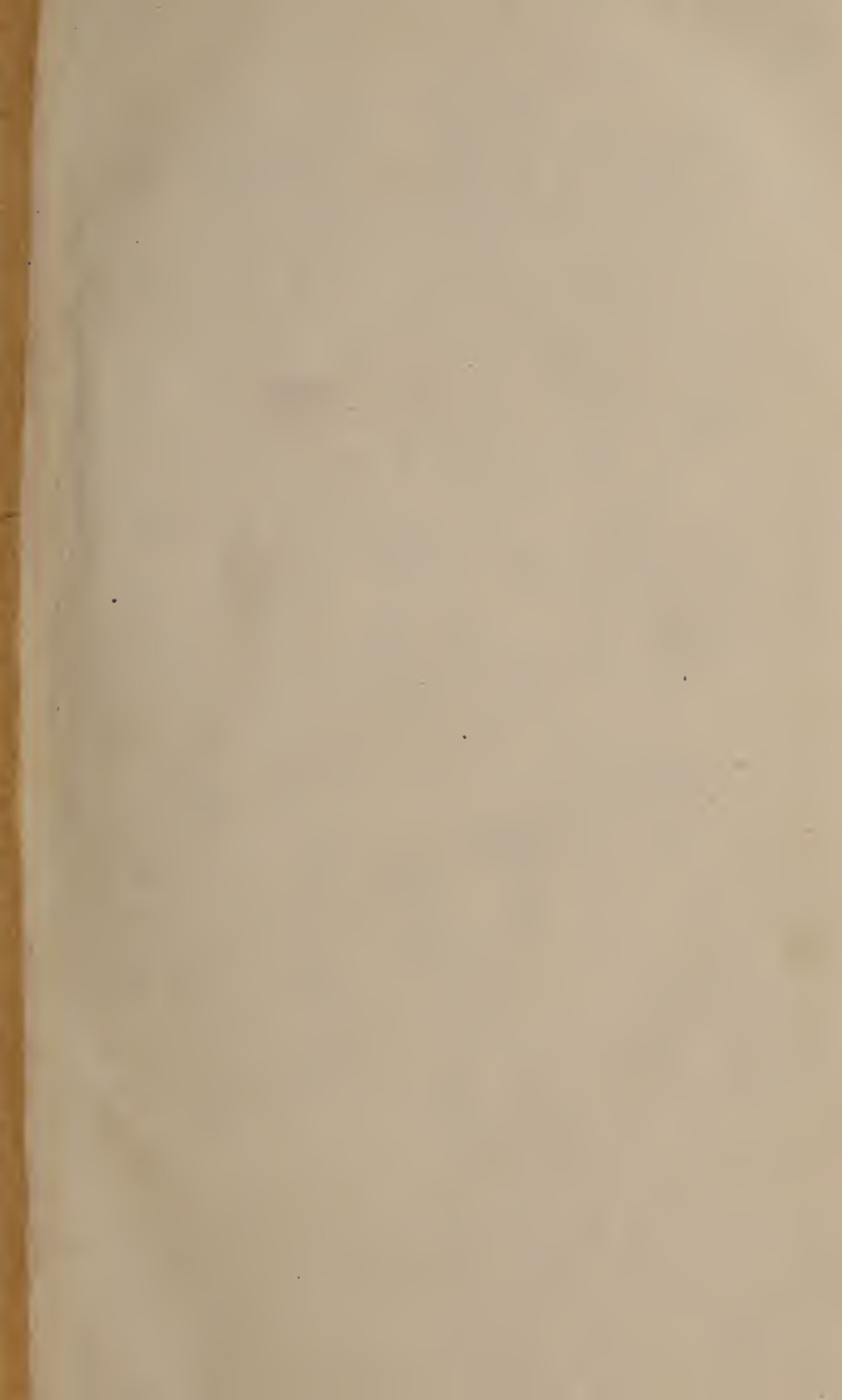


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Cowper, William M.
Episcopate of the Right
Reverend Frederic Barker,





DE

Family Book (vol. 357)

Mr. Woolley mar. as his 2nd wife
my kinswoman Mary Jane, dau. of
Edward Woods, (with whom I have
several times corresponded, and who
is still living 1903). Edward Woods is
the younger brother of my late venerable
relative Samuel Woods of Drapers Garden
Street, brother of Mitchellham, Surrey and
later of "Blam Craft" Brunley, a school-
fellow of Lord Beaconsfield. I visited him
in London & at Mitchellham, once with
my wife, and had a voluminous corre-
spondence with him. He was the son of
Samuel Woods whose mother Margaret
wife of Joseph Woods was the daughter of Samuel
Hoare of London, Merchant & Clothier
Square, the great grandfather of Canon Hoare
of Fun: Wells, and a great granduncle of
my father. Samuel Woods visited us at
St. John's Essex. He was born 1808, and

J. J. F. T. Wells

23/2/1903

died 1891. This is
said to be 21.
He was alive a few
at our wedding
I was in 1884, at
her home, then aged 76, was
to nurse his wife for 14
and 94.

Fussina 1/10

Elizabeth Brauson

Baslow.

The gift of Miss A. M.

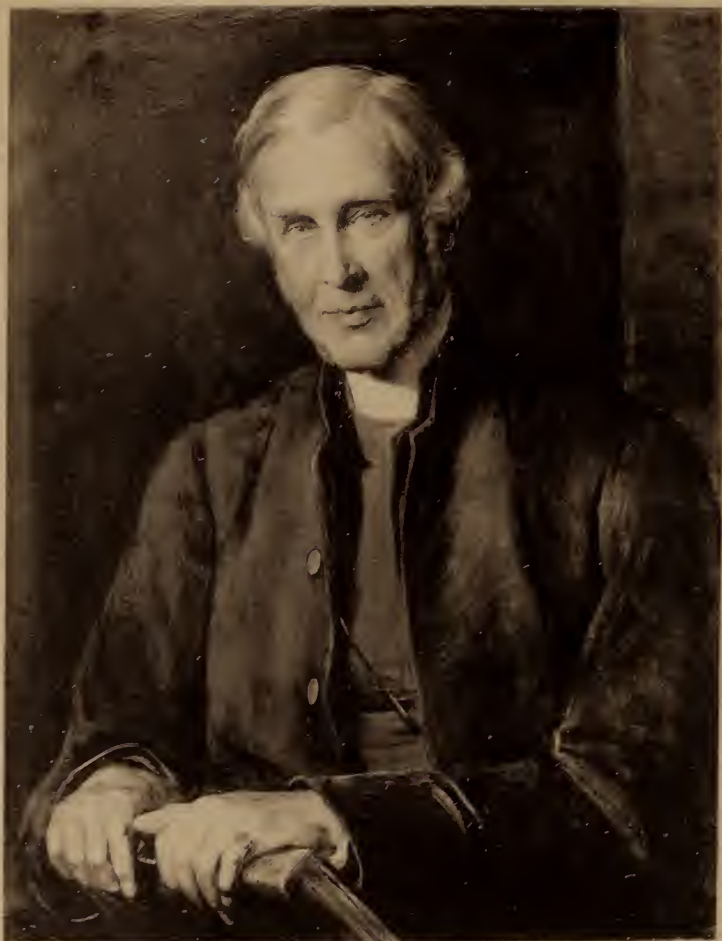
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1880

EPISCOPATE OF THE

RIGHT REVEREND

FREDERIC BARKER, D.D.



From a Portrait painted by George Richmond R.A. in 1877.

Amos A. A. S.

F. H. H. H.



EPISCOPATE OF THE

RIGHT REVEREND

✓✓
FREDERIC BARKER, D.D.

BISHOP OF SYDNEY

AND METROPOLITAN OF AUSTRALIA.

A *Memoir*

EDITED BY

✓
WILLIAM M. COWPER, M.A.

DEAN OF SYDNEY.

With Portrait and Map.

LONDON :

HATCHARDS, PICCADILLY.

1888.

LONDON:
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Tower St., Cambridge Circus.

TO

THE CLERGY AND LAITY
OF THE DIOCESE OF SYDNEY

This Volume

IS DEDICATED.



P R E F A C E.

A VERY few words may suffice to introduce the memoir contained in this volume to the reader.

It was undertaken at the solicitation of the friends of the late Bishop. They were of opinion that his episcopate had been of such a character, and had been so connected with the progress and organization of the Church in Australia, that it was worthy of public remembrance. And they thought that one who had been brought into somewhat close official connexion with him soon after his entrance into his see, and whose privilege it was to enjoy his friendship from that time until the termination of his course, would be able to give a true record of his work and of its character.

Yielding to these solicitations, the Editor resolved to apply himself to the task, which has been to him both congenial and deeply interesting. Whatever may be the imperfections in the mode

of its fulfilment, he claims for himself two things : honesty of purpose and fidelity to truth. He has striven to present the Bishop to the reader as he was and as he acted, by letting him speak for himself as much as possible, and by exhibiting him as he appeared in the discharge of the duties of his exalted and responsible office.

The sources of information from which the narrative has been compiled, were partly private journals lent for the purpose by Mrs. Frederic Barker, and partly public records of which the Editor has been able to avail himself during a visit to England. He is also under special obligations to the Rev. Henry A. Barker for information concerning his uncle's family relations and early life, and to Alexander Gordon, Esq., who for many years held the office of Chancellor to the Diocese of Sydney, for the loan of printed documents, and for other valuable assistance kindly and cordially rendered.

The materials thus supplied might, in more skilful hands, have sufficed to bring out a more perfect portraiture of the man and the Bishop ; but he trusts that the sketch given will nevertheless present to many a truer and juster view of him than

they have hitherto possessed, and that even those who knew and honoured him during his life will perhaps be led to form a higher estimate of his work when they view it as a whole, and mark its effects in the Church over which he presided as Bishop and Metropolitan.

The Editor hopes further that, by the blessing of God, it will tend to advance the cause of truth and godliness, and to increase the interest which is felt by so many in the Church at home in the progress and unity of the Church in the Australian Colonies.

LONDON,

December, 1887.



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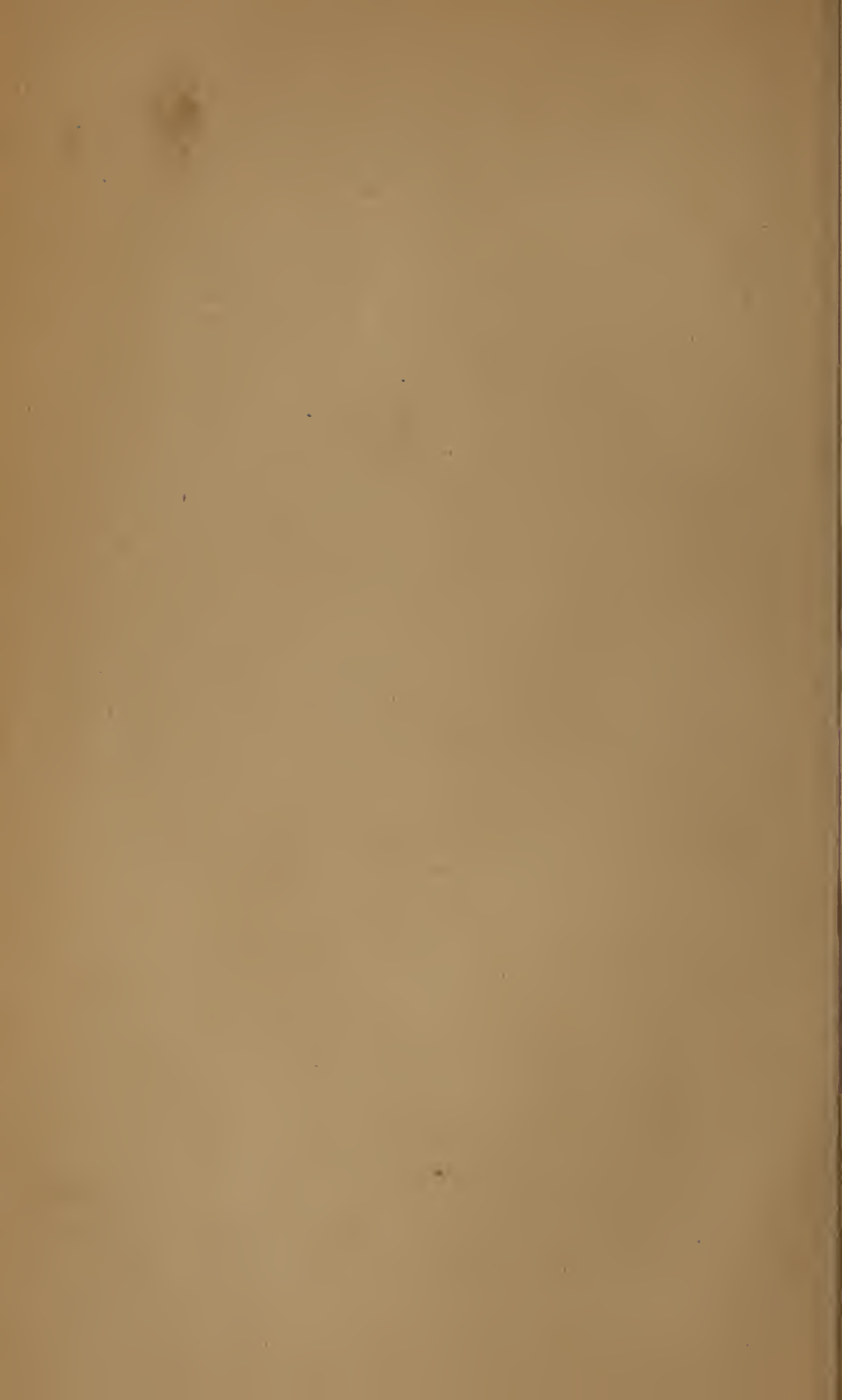
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CHAPTER I.

INTRODUCTORY, 1808-1854.

Object of Memoir — Family, and Early Life — Entrance into Ministry — Irish Home Mission — St. Mary's, Edgehill — Marriage — Illness — Protestant Feeling in Liverpool — Church for Poor — Scripture Readers' Society — Death of his Brother Auriol — Removal to Baslow — Reminiscences of Ministry at Edgehill.

It is not the object of this memoir to furnish anything like a complete biography of the late Bishop Barker, but rather to present such a picture of his work as a Bishop of the Church of England in the province of Australia as may enable those who read the story to form a just estimate of its nature and character. It is much to be regretted that no such narrative has hitherto been given to the Church of the work accomplished by his predecessor, Dr. William Grant Broughton, the first Bishop of Australia. His noble and self-denying character and labours were specially referred to on different occasions by Bishop Barker, as entitling him to grateful remembrance and imitation. And when the latter entered upon the practical duties of his office, it was his expressed desire to build upon the foundations which Bishop Broughton had already laid.

The Church of England in Australia is under deep obligations to both these prelates. Though in some respects widely differing from each other, they were nevertheless of one mind in desiring to lay the foundations of the Church firmly and securely in that southern land, to ensure its practical efficiency, and to provide for its expansion and growth in union with the Church in England.

It will be seen in the following pages what were the methods by which Bishop Barker aimed at the accomplishment of these ends, and with what result they were attended. And if the sketch which is here attempted shall enable those who may give it their attention to form anything like a correct estimate of the work which was carried on by him for upwards of a quarter of a century, the design of this memoir will be attained.

By way of introduction, and as leading up to the larger sphere of labour to which, in the providence of God, Bishop Barker was called, some account is now to be given of his early life and ministry, by the aid of such materials as are available. But so many of his contemporaries have passed away from whom information might have been obtained, especially with regard to his Liverpool life and ministry, that the account is of necessity much briefer than could have been desired. Enough, however, has been gathered to show how highly he was esteemed as a parochial clergyman by his brethren in the ministry, and how zealous and indefatigable he was in his endeavours to bring all classes of his parishioners to a participation in the blessings of the Gospel, and to build them up in the true faith. And not only so, his Christian

energies took a wider scope, embracing objects which aimed at the spiritual welfare of the masses in the great commercial city of Liverpool. And such were the tact and judgment by which he was distinguished in dealing with difficulties, that he was often somewhat playfully designated 'Frederic the Wise.'

FREDERIC BARKER, whose episcopate forms the subject of this memoir, was born in the Vicarage of Baslow, in Derbyshire, on the 17th of March, 1808. He was the fourth son of the Rev. John Barker, who was for thirty years Vicar of Baslow, one of a family which came from Dore, in Yorkshire, in the seventeenth century, and whose heads had been agents to the successive Dukes of Devonshire. His grandfather had accompanied one of the Dukes to Ireland, as Chaplain to the Lord Lieutenant, and, according to the fashion of that day, had been rewarded with the Deanery of Raphoe. Of the five sons of the Rev. John Barker, two entered the army, two took Holy Orders, and the youngest, Richard, adopted the profession of a civil engineer—he died, however, at the early age of twenty-three. Of the other four sons three were over six feet in height, Frederic being *facile princeps*. On one occasion the Duke of York, then Commander-in-Chief of the army, while on a shooting excursion with the Dukes of Devonshire and Rutland, attended Divine Service in Baslow Church, and was struck with the sight of four tall youths standing in the front pew. 'Who are these?' he inquired. 'These are my Chaplain's four sons,' was the reply. And before many days had passed a commission arrived, with the Com-

mander-in-Chief's compliments, for the Vicar's best-looking son.

Their mother's influence was strongly felt by all the sons, but by none more than by Frederic. Her life was characterised by strong religious principle, the practical effect of which was seen in a conscientious and careful attention to all her duties. And, through the grace of God, Frederic imbibed much of the same spirit. In his youth he had become a decided Christian. His school life was spent at Grantham, after which he entered at Jesus College, Cambridge, and pursued the usual course of study for the B.A. degree. He was distinguished as an athlete, as several of our Church dignitaries have since been.

Canon Norman, rector of Bottesford, who maintained a lifelong friendship with him, writing of him since his death, says :—

My earliest recollection of him was when he was at college, and I was just going to school. His parents were dead, and he lived, when at home, with his brother Auriol, who had succeeded to the living of Baslow. During the long vacation of 1827 (when he was nineteen years old) I frequently met him, and joined in expeditions to different dales in the neighbourhood of Bakewell and Baslow. On these occasions he always introduced subjects of profit, and he was, to my mind as a schoolboy, a very holy and spiritual man. Everybody looked up to him—even his brother, who was older than he, looked up to him—as living much in the presence of GOD, and in near communion with Him. The affection which I felt for him was never cooled by long absence from England.

This brief glimpse into the social life of his early

years shows more clearly than many words could do what manner of man he was. And amongst the influences which helped to form his character, 'it is not improbable,' says one who knew him intimately from his youth, 'that the situation and surroundings of the Baslow home may have been one. Situated on the banks of the Derwent, which breaks into music over a slight fall, the quiet beauty and the murmurs of the river may have had no slight influence in moulding the character of one whose restfulness was evinced even by the tone of his voice.'

Such a youth could hardly fail to make a useful clergyman. In the year 1832 he was admitted to Deacons' Orders by the Bishop of Chester, Dr. John Bird Sumner, and appointed by him at once to the charge of the Perpetual Curacy of Upton, in Cheshire, not far from Liverpool. In after life he used often to say that he had never been a curate, in the ordinary sense of the term, not having been placed as assistant to the incumbent of a parish, but put in charge of Upton as sole minister. 'This pretty village,' writes a friend who knows the place well, 'stands on a hill near the end of the broad tongue of land which juts out into the sea between the estuaries of the Dee and the Mersey. From the breezy heath of Bidton, immediately behind it, can be seen the Mersey and all its shipping, with the town of Liverpool rising up to Edgehill. On the west the Dee and the Welsh hills beyond, while far to the north, on a clear day, the outline of Black Combe seems to rise out of the sea, the western outlier of those lake mountains which were to be so closely linked with his future life. The

little church in which he ministered still stands amongst the mouldering graves, an unpicturesque ruin used only for funerals.'

Here, with a salary of 40*l.* per annum and a house, he found himself in sole charge of a cure of souls. And here we first meet with that deep sense of ministerial responsibility which grew with his years, and the experience which taught him how to support it. Many passages in his journal show how deeply he deplored his own unworthiness, and how entirely he felt himself to be, like the Apostle Paul, 'less than the least of all saints,' at a time when his character for piety and zeal stood high with all who knew him. As a faithful minister he was even then trusted by his people, and was called to give advice and assistance in many sad cases of family sorrow and distress. From the first he set himself to reach the poor who did not, or would not, come to church, by giving expository lectures in the schoolroom, barns, or cottages. During his residence in Upton he formed a resolution, from which he found much help and comfort—viz., that he would speak to some of his people about their souls' welfare *every day*—thus forcing himself to overcome a natural reluctance, and forming a habit which brought great blessing to himself as well as to his parishioners.

Upton being within four miles of Liverpool, he was frequently to be seen at clerical and missionary meetings in that town. From the first he took a warm interest in Ireland, and in missions to Roman Catholics, as well as in the home missions to Protestants in that country.

At the meetings held in connexion with the

Home Mission Society, he became so deeply interested in the work that he often felt a longing to be engaged in it more actively. As this desire was welcomed by those with whom the matter rested, he accepted a short engagement, and this proved so acceptable to the people that he was urged to join the staff as one of the regular mission preachers of the Society. This post, after some consideration, he accepted, and, having secured a successor after his own mind for Upton, he resigned the charge of that parish, but not before he had received from the bishop of the diocese the offer of St. Matthew's, Liverpool, which he declined. On September 28, 1834, he preached his last sermon at Upton, and the next day sailed for Dublin.

The Home Mission Society to which he now attached himself, had been formed to counteract the deadness of spiritual life which prevailed in the Protestant churches of Ireland. They claimed to have as members two millions out of a total population then estimated at eight millions. But, in both the Episcopal and Presbyterian communions, formality and lifelessness were the rule rather than the exception. Six years before, some half-dozen clergymen had met, and agreed to form a Home Missionary Society; and, the idea being gladly received, in a short time its numbers were largely increased, and the sanction and countenance of the Archbishop of Dublin were obtained for it. In the meantime the Rev. F. F. Trench had set on foot a mission of a similar character, which, however, was worked by laymen—a proceeding which, in those days, even good men characterised as highly

irregular. Mr. Trench nevertheless managed to secure the services of many earnest and godly men, some of whom were captains in the army. In the course of time, however, seeing that his desires were being accomplished in another way, he declared himself willing to hand over his mission to the Home Mission Society upon condition that they would supply the districts with clergymen. From that time the work was carried on regularly by clergymen. Eighty enrolled themselves as mission preachers, each giving four fortnights to the circuits, during which he travelled about three hundred miles, and preached twice a-day in some of the one hundred and sixty-nine stations of the Society. The results were most happy and encouraging.

The congregations varied from a dozen to some hundreds, and were composed of persons of all classes and religious denominations. The Mission told not only upon the people, but upon the clergy also, at whose firesides the mission preacher often left a deeper sense of spiritual things, and roused them to greater earnestness in their vocation. Far from promoting dissent, the testimony of the clergy was that their congregations were greatly increased, and reality and zeal became visible in a Church wherein coldness or lukewarmness had prevailed, and many waverers rallied to her standard.

Into this work Mr. Barker threw himself with much enthusiasm. In his first circuit he traversed the Counties of Down, Antrim, Armagh, Tyrone, Donegal, and Derry, covering eight hundred miles, and preaching fifty-two times in the course of a month. On his return to Dublin, he

accepted the post of missionary, but held it only for a short period. Already he had refused the living of Stony Middleton, when a request came to him to undertake the curacy of Rathkeale and build a church. But he had not known how strong a hold England had upon him until he was urged to make the separation permanent, and it will now be seen how the Lord ordered his way otherwise.

On the 16th November, 1834, he received a letter from the Rev. C. Swainson offering him the charge of St. Mary's, Edgehill, then one of the most important churches in Liverpool. Having finished his mission work of three months, he went over to Liverpool to confer with Mr. Swainson about this offer, and after two or three days of careful inquiry and conference with him, he determined to accept the living. In his diary (1834) he writes thus about it: 'Decided this day, after prayer and meditation, to accept. Lord, Thou alone knowest how far I have been right. I know nothing, am nothing, make use of me nevertheless.' And at Dublin he thus sums up his connexion with the missions: 'December 26th. Settled with the Committee. Thus ends my connexion with the Home Mission, which has been pleasant to me in many ways, and I trust useful. I pray that the effects may continue in myself and others. In eleven weeks I have been on three missions, and one journey of superintendence, of which eight weeks were spent in travelling.'

The life of Frederic Barker is so fully identified with the Diocese of Sydney, that the twenty-seven years of his episcopate might seem to include its

whole story. But there is no doubt that his earlier life and work were a preparation for the higher office and work to which he was called in the Church of God. In the limited sphere of Edgehill, in which he was now to spend nineteen years, he found scope for that power which he possessed, and which was afterwards so conspicuously displayed, of organizing and leading men to work in combined action in his Australian diocese, while the affection which he inspired in his parishioners and friends by his personal qualities, was the prelude to the time when he should become the individual friend of all sorts and conditions of men, not only in his own diocese, but in the province of which he was Metropolitan.

It is well known in these days of high pressure, and too often of feverish Church work, how great is the strain of the varied labours of a large town parish. In 1835 parochial activity was far from being common, although where the will existed the way, perhaps more deliberate and solid, was found. There were then, it has been remarked, fewer Committees, but they dealt with wider interests; there were not so many 'Associations,' 'Branches,' 'Guilds,' 'Societies;' books were fewer, but they were more carefully read and digested. If sermons were longer, they were more carefully prepared. The minister of the Gospel had more time for study, meditation, and prayer, and thus found himself better able to instruct and console his flock. And there were always the sick and the poor and the sorrowful who needed consolation. This, then, was the work in which nineteen years of quiet labour, uneventful except for the infinite variety of small

events which each day brought with it, were spent.

At this time Mr. Barker had no longer the appearance of a young man. Those, indeed, who remember him, say that he never looked very young. Gravity and thoughtfulness, combined with a certain ease and stateliness of manner, made him the companion and friend of those who were much older than himself. And his going to Liverpool was looked for with great interest, both on account of the reputation for decided piety which preceded him and for other qualities by which he was known to be distinguished. His personal appearance was striking, his height being over six feet five inches.

It is said that his religious character was such that it never failed to inspire respect and confidence. It was marked by firmness and decision, as might be expected from his early training. But to some it seemed occasionally to savour of hardness. It is true that being naturally inclined to satire, his speech and manner would sometimes display that tendency. But the constant struggle against it, combined with a very loving and affectionate disposition, developed by degrees that extraordinary gentleness which all who saw him loved in him. And when the people of Edgehill observed his entire devotedness and singleness of purpose, they without hesitation gave their full confidence to their new pastor.

St. Mary's was in many ways more like a country parish than a suburban district. There was a small circle of the upper class, for the most part closely knit together by friendship and common interests, and decidedly above the average of intellectual

activity. There was also a considerable number of poor, Church people generally, but amongst them many living in misery and sin. For these the Parish Church made no provision, the old-fashioned high pews being chiefly occupied by merchants and tradespeople. The church was a large oblong building, without a chancel, and containing spacious galleries, the pulpit, reading-desk, and seat for the parish clerk being of that ancient type which is sometimes likened to one of the old ships of war. A few residences of the higher class clustered round the church on the summit of the hill, and green fields stretched away down the slopes, where a chaos of mean-looking houses now stands. The growth of the place may be realised from the fact that seven or eight parochial districts have been formed out of the original parish of St. Mary, and almost all the upper classes have left their former abodes.

On the 25th of January, 1835, Mr. Barker entered upon his duties with much fear and trembling, but soon showed himself equal to them. The Sunday services in the church were morning and afternoon, but the practical exclusion of the poor led him from the first to hold a schoolroom service in the evening, with which they were much pleased. The large, comfortable, and well-lighted room was always filled, and the service, which was of a very simple character—short, with extempore prayer and a plain address—was what the poor (and some also of the richer class) enjoyed.

He came to Edgehill an unmarried man, but on the 15th October, 1840, he was married to Jane Sophia, daughter of John Harden, Esq., of Field-

head, near Ambleside. Mr. Harden was a man of artistic and literary tastes, who had travelled much and enjoyed the society of the distinguished men who then flourished in the English lake district. Wordsworth, Coleridge, Southey, Arnold, and Professor Wilson (Christopher North), were among his friends. To the full enjoyment of all that was good and beautiful in nature and art, Miss Harden added deep and settled religious convictions and undoubted piety. To her husband she brought what afterwards proved an inestimable treasure—a charming manner, a heart full of ready and lasting sympathy, and a quick perception of character, which made her an invaluable counsellor in times of trial and difficulty. Much as she was esteemed and valued by the people of New South Wales in after times, no one probably is fully aware to what an extent the Bishop was assisted by her tact and judgment.

The climate of Liverpool did not agree with Mr. Barker's health, and he was obliged from time to time to withdraw from his work, and seek restoration abroad. In 1846, upon his return from a holiday spent in France, he was met by a deputation, who were authorised to say that the congregation would be glad to provide him with help towards his recovery by paying an additional curate for a year, upon condition that he would not undertake so much work. But before the end of the year he was ordered away by his medical attendant for six months' complete rest. He then went abroad with Mrs. Barker, and travelled about the Mediterranean, visiting also Rome, Florence, and the Italian lakes. He returned, however, not much better, and was

again invalided in 1849; and finally, in 1852, after six months of most depressing illness, he was 'driven' to Kissengen once again. But he did not regard this as an unmixed evil. 'Times of sickness,' he said, 'are quite necessary for busy people, lest they should be so much occupied about others' concerns as to neglect the care of their own souls, and for this reason we find it good to be afflicted.'

The city of Liverpool, apparently from its close connexion with Ireland, has always been a stronghold of Protestantism, and in the year 1851 the Tractarian movement and the increase of Romanism aroused the feelings of the people. Sermons upon the errors of the Romish Church were preached throughout the city, and Mr. Barker entered into this movement with zeal and earnestness. His sentiments may be gathered from a letter which he wrote at this time to his sister-in-law in India, in reply to an inquiry which she had made of him :—

Your theological difficulties about the Romish School are rather serious affairs in this country. If I were the Chaplain of the regiment I could only act as I should here—*i.e.*, I should have nothing to do with the school unless permitted to teach all that the Church of England teaches, such as that the doctrine of purgatory is a fable, the worship of the Virgin Mary is idolatry, and the mass a 'blasphemous fable' and a 'dangerous deceit.' But, if I were in your place, I should do as you have been asked to do—go into the school and examine the children, and ask them questions upon all subjects which do not involve controversy. And you might easily ask questions which would not only exercise their minds, but direct their hearts to God, the unworthiness of man, the love of God, the need of a

Mediator and of the Holy Spirit, and the evil of sin. I think, in short, that you might do much good.

The rapid increase of population in the parish, and the practical exclusion of the poor by the pew system, led him to attempt to provide for their spiritual welfare by erecting a church specially for them. Once the scheme was undertaken, the money for carrying it into effect was rapidly raised, at the rate of 100*l.* per week. His method of obtaining it was this. At the beginning of each week he used to write five or six letters to persons who were likely to help, and before the next Sunday he called upon them to receive their answers in person, a method which proved eminently successful. In 1850 the Church of St. Stephen the Martyr was opened free of debt, and was soon crowded by the poorer classes, who flocked to it in great numbers. The visitation from house to house, which was impossible for the clergyman, was carried on by Scripture readers. And here it may be conveniently mentioned that Mr. Barker was one of a small committee of five by whom the Liverpool Scripture Readers' Society was organized in the year 1852. The Committee consisted of the two Rectors, the Rev. Dr. McNeile, the Rev. F. Barker, and the Rev. W. Pollock. They did not belong to the same school in the Church, but, through the wise and conciliatory spirit of Mr. Barker, and the confidence which they all alike reposed in him, they were led to unite in this object, and to work harmoniously together in carrying out the design. The object of the Society was to promote the diffusion of Scriptural knowledge throughout the city of Liverpool and its neighbourhood.

The principal means for the attainment of this object were the employment of Scripture readers under the superintendence of the clergyman licensed by the bishop, the issue of suitable publications, and the arrangement of sermons, lectures, and classes for instruction. The readers were to be placed under the control of the clergy of the districts in which they laboured. The concluding paragraph of the Thirty-fifth Report is an echo of the views and aims of the founders of the Society :—‘ The peculiar difficulties and dangers of the times—social, moral, and political—can only be met by the widest diffusion of the Word of God, which it is the aim of the Society to carry amidst the rapidly-shifting population of our crowded parishes.’

But Mr. Barker was not content with even this assistance in bringing the Word of God and its saving truths to the knowledge of his parishioners. There were many still to be reached in another way, and, longing for their salvation, he began a plan of preaching in the open air, and large and deeply-interested congregations gathered together to hear him. It soon also became necessary to build another church to provide the means of grace for the growing population. But just as the first steps with regard to it were about to be taken, the sudden decease of his dearly-loved brother Auriol, Vicar of Baslow, interfered with the prosecution of the design.

On Sunday, the 20th December, 1853, Mr. Auriol Barker had taken his usual morning service, in the afternoon had held a second service in a mill-room at Calver, and in the evening preached again at Baslow. On the next day he

was called into the joy of his Lord. The year before this he had restored Baslow Church, and made the seats free to all. And as his parishioners wept for him they said, 'We have lost one who was a father to us.' He had ministered to them for nearly thirty years. And it is worthy of grateful remembrance that his last sermon was blessed by God to the conversion of at least one soul.

His loss was greatly felt in the neighbourhood, and the shock to the family was very severe. A bond of no common character united the two brothers, Auriol and Frederic. When separated, not a day elapsed which did not carry a letter from one to the other. Both being engaged in the work of the ministry, they had common interests, and great was the joy when Frederic was enabled to snatch a few days and visit the old home. The brothers, full of spirits, and both possessing a keen sense of humour, were like schoolboys again. And now that the elder was taken, Frederic writes:—'For sixty years our names have been connected with this dear spot; I suppose the place will know us no more.'

But this was not to be, for the Duke of Devonshire wrote immediately to offer him the vacant living. This caused him much perplexity, especially as he knew not who would be his successor at Edgehill if he should leave it. How much he felt the difficulty may be learned from his own words:—'I feel that it is so very solemn a step that I am *awed* by it. If the great end and purpose of the ministry is served, I shall be happy and satisfied. At Edgehill, amidst so large a population, and with

a sort of *selected* congregation, there has always been something of an encouraging nature going forward, while the vast amount of evil was less felt, because it was so entirely beyond my control. But in a country parish one feels as it were answerable for all the evil, whilst the good is, amongst so few, less observable.' These words probably find an echo in the heart of many a village pastor.

The difficulty about a successor was overcome by a satisfactory arrangement being made with regard to the next presentation. But so strong was the attachment of his people that they offered to build a new church and parsonage somewhat further out of the town, if they might thereby retain their beloved pastor. 'We would rather,' they said, 'give double the amount to retain you.' The demonstrations of affection were almost overwhelming. 'At every place I go to,' writes Mrs. Barker, 'I have to encounter fresh tears and demonstrations of affection, though they are at the same time so kind and forbearing, and say he is right to go. It is a sorrowful time indeed, but the great original sorrow (Auriol's death) swallows up all.'

He did not hastily decide this important question; but after looking at it, as he was wont to look at any important matter, on all sides, he resolved to accept the offer of the Duke, and to devote himself to the less trying, but to him peculiarly interesting, duties of a parish with which his family had been so long associated.

His departure from the parish with which he had been for so many years connected was marked by the presentation of a touching and affectionate

address from the congregation of St. Mary's, Edgehill, expressive of their deep regret at the termination of his ministry amongst them, and, at the same time, 'recording their high appreciation of the untiring zeal, the devoted piety, the fidelity, and the affectionate care which he had always manifested in the discharge of his sacred duties as their beloved pastor.'

The following reminiscences of that ministry, written after the Bishop's death by two of those who were then his intimate friends, will be read with interest. One of them writes thus:—

There is one part of the Bishop's character upon which I should like to say a few words, and that is his personal influence and his power, quiet almost imperceptible, of drawing men around him. The period to which I chiefly refer is that of the last ten years of his residence at Edgehill.

When he first came to Edgehill it was a suburban village within the borough as settled in the year 1832, but not within the parish of Liverpool. It contained a great many well-to-do, but not many rich, inhabitants, and there were a number of really poor streets and courts on the southern slope of the hill, stretching away towards the Railway Goods Station in Crown Street. The church was plain and most unecclesiastical, both internally and externally. Its one good feature was its commanding site. And there was a schoolroom, 'the old schoolroom' recently pulled down, which was then used for a Sunday evening service. There was nothing about either the place or the church to distinguish Edgehill from the other suburbs of Liverpool.

The nearest church, St. Jude's, was occupied by one of a far more conspicuous character, the Rev. Hugh McNeile, a leader and a king among men, who exercised no small

sway not merely in the town but in the country at large. The aims of the two incumbents were the same, and they strove to carry them out by the same means in a brotherly spirit. Amongst the Liverpool clergy of that day were John Jones, of St. Andrew's, who, from the weight of years, has just resigned the Archdeaconry of Liverpool; Dr. Tattershall, of St. Augustine's, a man of learning and of Evangelical sentiments; Ewbank, who afterwards died in the desert, was at Everton; Charles Lawrence, the dear friend of Mr. Barker, was at St. Luke's; Henry Carpenter was at St. Michael's—his son is now the Bishop of Ripon; Pollock, afterwards Archdeacon, was at St. Mark's; Fielding Ould at Christ Church; and Nolan at St. Barnabas. Such were some of the band of Evangelical clergymen in unison with whom Mr. Barker laboured whilst he was an incumbent at Liverpool.

For his own immediate work in the district of St. Mary's, Edgehill, he presently obtained the assistance of several men of no ordinary character. About the year 1845 the Rev. E. J. Nixon became his curate. He brought to his work not only an enthusiastic spirit, but a wide experience of men and manners, and great power for parochial organization, derived no doubt from his former military training. Through his influence the Rev. V. W. Ryan was induced to leave his parish in Alderney and take part in the clerical duty at Edgehill. I will not say more of Bishop Ryan, but a friendship and a union in labour then commenced between two whose career in life was to be curiously blended—a friendship and a union ever maintained, though wide tracts of ocean often rolled between them.

At the close of 1844 the Rev. J. S. Howson, then the second master at the Collegiate Institution, was ordained on the nomination of Mr. Barker, though not as a stipendiary curate. Mr. Barker had taken a warm interest in the foundation of the Collegiate Institution, which supplied a want by providing an education in accordance with the principles of the Church of England, and he had contributed

to its funds liberally according to his means, which were far from large, the income from the church being only 170*l.* to 200*l.* a-year, supplemented by an annual present of 100*l.* from the congregation. The first Principal of the Collegiate Institution, the Rev. W. J. Conybeare, the son of the Dean of St. Asaph, for a time attended St. Mary's, and his successor, Mr. Howson, resided at Edgehill, and was more or less connected with the church for a good many years. During these years Mr. Barker had round him a band of clergy of unusual ability, in some ways no doubt of ability superior to his own. Still he was their leader, and it was a time of training to fit him for the higher post he was destined to fill, when he presided over larger assemblies of the Church with rarely equalled tact and power.

Those were days when education was in its infancy; but the religious training of the young was warmly promoted by Mr. Barker, not only in his own schools but also in those of the Church of England School Society, situated in the poorer districts of the town. He watched with tender care over his Sunday Schools, and presently saw fruits from his labour, several of his teachers entering into the ministry of the Church. Two of these went with him when he sailed for Sydney in 1855; one, Edward Synge, a member of a well-known Irish family, the Synges of Wicklow; the other, Walter Richardson, son of the manager of the District Bank. Nor must I omit another link between the Diocese of Sydney and the Bishop's old congregation at Edgehill. E. J. Nixon, after leaving St. Mary's, went to the East of London, where he laboured with untiring zeal and devotion. But he, too, in the course of a short time, joined his former incumbent in Sydney. Mr. Barker had also in his congregation many very valuable lay coadjutors.

About the year 1840 his duties were somewhat reduced by the erection of the Church of St. Clement's, Windsor. He took some part in this work, which was largely helped

by his friends, the Misses Colquett, of Greenbank. Some ten years later he engaged in the erection of St. Stephen the Martyr on the side of Edgehill, which was rapidly becoming a part of the town, and he was so much struck with the spirit in which the Committee carried on their work that he requested them to allow him to take the minute-book to Sydney as an example for similar undertakings.

But other interests arose at Edgehill besides those immediately at their doors; among them the various Irish Societies. In the famine year, 1846-7, the congregation undertook to provide for the wants of a destitute parish in the county of Cork. There was a monthly remittance, and also a sale of such work as the peasantry could produce.

Quarterly meetings for the Church Missionary Society were held by Mr. Barker in the old school. They were always interesting, and the information about the various stations was well arranged and suggestive. About this time a young pastor came to plead for the work he had commenced for young Protestant girls at La Force. It was then on a small scale, not the great institution with seven branches for the afflicted and the desolate which John Bost lived to erect, sanctioned and commended by the Government of France, but the *famille-Évangélique*. This work of a foreign Protestant Church received the aid and warm sympathy of Frederic Barker, and of his friends, Hugh McNeile and Charles Lawrence.

There was only one charitable institution in his district belonging to the town generally—the County Refuge, established through the labours of Mrs. Fry for the reformation of female prisoners. In this he always took an interest, and performed the duties of Chaplain.

During the many years which elapsed after Mr. Barker left Edgehill, the connexion with his old people was maintained. There came letters of sympathy in the various changes which took place, and sometimes contributions when new undertakings were commenced. The sympathy

was mutual. When the Bishop returned in 1863 and asked for funds for his diocese, his friends in Liverpool contributed nearly 2000*l.*, and there was a response, though not to the same amount, in 1872 and 1878.

Each visit showed many changes in the old circle of friends: some were dead, some had left the neighbourhood, some had become rich, and some had become poor; some of his clerical brethren filled higher positions in the Church, and some younger men occupied the pulpits of his friends of earlier days. But the bond with Liverpool and Edgehill was never broken.

Sydney and her Bishop had some share in the last great Church work in Liverpool—the erection of the bishopric. It was the work almost entirely of one man, her member, John Torr. And I have heard him say more than once that he was induced to undertake this work, and to face the endless trouble which it involved, from seeing the great results which had been accomplished by Bishop Barker and other colonial prelates.

The influence of Bishop Barker was quiet and unobtrusive, but it possessed a permanence, a certain continuity. More eloquent, more impressive preachers have passed away. And sometimes, looking at the altered condition of their churches and parishes, the question may have been put: 'What results have they left behind?' In his case the answer could easily be given. His schools, not indeed the same buildings, but larger and much more commodious, have an average attendance—though with several Board Schools around—of nine hundred and sixty children, and are almost maintained by the Government grant and the children's pence. They have large and efficient Sunday Schools with a zealous band of teachers, and are the centre of other agencies which Board Schools have not. There have been changes in abundance in the neighbourhood, but more than one of the daughter churches gives striking proofs of vigorous life. 'Cast thy bread upon the waters, and thou shalt find it after many days.'

The other friend gives the following recollections :—

For the first few years of his ministry at Edgehill the services in the church were Sunday mornings and afternoons, while he continued the 'lectures,' as they were called, in the schoolroom, commenced by his predecessor, the Rev. C. L. Swainson, intended chiefly for the poor, for whom but little accommodation was provided in the church. The service was an informal one, consisting of extempore prayer, the singing of several hymns, and the exposition of a passage of Scripture. On these occasions he expounded the parables and some of the prophetic Psalms, and I remember that he used to give notice each Sunday evening of the subject he intended to take on the following, in the hope that his hearers would make it the subject of their thoughtful study during the week. I think it was about the year 1840 that he commenced the exposition of the Book of Genesis. After a few years the 'schoolroom lectures' gave place to ordinary services in the church on Sunday evenings; but the expositions of the early books of the Old Testament were continued until he left Edgehill in 1854.

The expository style of preaching was one of the chief features of his ministry in those years. At different times he went through the Epistle of St. James, the Acts of the Apostles, and the Book of Job.

Besides the Sunday services, a Wednesday evening service was added after a few years, and there was generally a course of lectures on some special subject on the mornings of Wednesday or Friday during the weeks of Lent. And I think even after he had the assistance of a curate, he used to preach every evening during Passion Week, as well as on the mornings of Palm Sunday and Good Friday and Easter Day. The subjects for these discourses were generally the events of the days in our Lord's Passion, as related by the Evangelists, or sometimes as foretold by the Prophets.

It is strange to think how few are left of those who loved to search the Scriptures under his guidance, but we are well assured that heaven is the richer for them, and that he has met many there who were helped by the earnest, loving words of counsel and instruction spoken week by week from that pulpit. I suppose it was their intense, quiet earnestness and the conviction of truth with which they were spoken, which gave those words their living power, and carried them like winged words from his own heart to the hearts of his hearers. Perhaps he was not eloquent, yet those who heard him often must remember how the deep pathos of his voice responded to the tenderness of his own emotions. But it seems to me on looking back that his ministry owed its power most of all to his own waiting upon God, and the way in which he asked for and depended upon God's blessing on his preaching. There was an unusual solemnity, a *heartfelt* solemnity in the services of St. Mary's in those days.

I wish there were some one who could tell of the solicitude with which he prepared the young people for Confirmation, and gathered them afterwards in Bible Classes for further instruction; of the sick and the aged to whom he tenderly ministered; of the little children whose hearts he won by gentle, winning ways and smiles; and of the very many to whom a few of his kind words kindly spoken became a possession to be treasured up for years—or a lifetime.

CHAPTER II.

1854, 1855.

Offer and Acceptance of Bishopric—*Liverpool Mail* on Appointment — Consecration — Departure from Liverpool — Voyage—Arrival in Sydney—Installation—Extracts from Journal and Speech —Search for Residence—Extent of Diocese—Clergy and Churches —Pressing Wants—The University—St. Paul's College—King's School—Moore College—Bishopthorpe Estate—Bible Society.

IN the month of April, 1854, Baslow received Mr. Barker as its new vicar, and there he looked forward to the enjoyment of comparative rest, in a quiet and less trying field of labour than that which he had left. But he soon found that another and far more important change awaited him. He had not been more than a month in that pleasant spot, soothed by its tranquillity and sacred associations, when a call came to him from the Master whom he served, to leave it, and enter upon a new and higher sphere of duty. The Diocese of Sydney was without a bishop. The see had fallen vacant on the 20th February in the previous year by the death of its first distinguished occupant, William Grant Broughton, D.D., and although fourteen months had elapsed since that event, a successor had not yet been found.

The appointment rested with the Secretary of State for the Colonies, who was at that time Sir George Grey. By him the Archbishop of Canterbury had been requested to recommend a clergyman suited to fill so important a position, and the Archbishop was now anxiously endeavouring to find one whom he could propose with confidence. Amongst those who suggested themselves to him, or were suggested, was Mr. Barker, who was well known to him as one of the most valuable of his clergy when he presided over the See of Chester, and he was fully aware of the high estimation in which he was held by the clergy and laity of Liverpool. The suggestion of Mr. Barker came to him in this way. Two friends, who alike felt a deep interest in the appointment and were anxious that a wise choice should be made, having met and taken counsel together, with earnest prayer, agreed that Mr. Barker was well qualified in every way for the post, and they resolved to bring his name before the Archbishop. One of them called upon his Grace, and met him leaving the palace, so that he could do no more than suggest the name as worthy of his consideration. The result, however, was that very shortly after Mr. Barker received a letter from the Archbishop making him an offer of the bishopric.

To himself the offer came as a great surprise. No such thought had presented itself to his mind, nor had he the remotest idea that he had been thought of by others for such a position. The proposal fell upon both him and Mrs. Barker almost as a blow. But coming as it did from the highest

authority in the Church, and to whom in former years he had been accustomed to look up with the deepest respect and deference as his diocesan, he felt that it demanded his most serious consideration. Was it a call from GOD? Was it a summons from the Great Head of the Church to resign that occupation at home in so many ways endeared to him, and to go forth to a distant land, and help to build up His Church which had been planted there, to undertake new kinds of labour, and to make still higher proof of his ministry? If it were, then his duty was clear. 'Follow Me,' is the Master's command.

One of the first questions to be settled had reference to his bodily health. If Edgehill had been too great a strain upon his strength, would not Sydney be a greater? Sir H. Holland was consulted, and he strongly advised his going. 'Speaking medically,' he said, 'there are no reasons against it. The climate is a very fine one, and, as to the question of greater or less labour, the balance is in favour of Sydney. There will not be so much personal labour, no such perpetual call upon your time and thought as in a large town. I have, therefore, no doubt, for my own part, that the labour question may be regarded from a very favourable point of view.' Although one may be permitted to smile at Sir H. Holland's idea of the comparative leisure of a Bishop of Sydney, nevertheless his advice proved to be entirely sound. Whether it was the climate, or the frequent change of scene and air, or both combined, Australia gave the Bishop a new lease, as it were, of life, and, for the

space of twenty-six years of great labour and activity, almost total immunity from serious illness, with much elasticity and energy.

All other important considerations were passed in review, and fully and prayerfully examined, and at length the die was cast. The offer was accepted, being regarded as a call from the Divine Head of the Church. It fell in with his own earnest and adventurous spirit. But as regarded his brother's children, it was a great trial and conflict. She also who was the partner of all his cares and labours, almost shrunk from the great undertaking. To himself this was the light in which it was presented: 'I believe that "he that saveth his life shall lose it," and ten years of useful labour in the young world may give a character to our future history which nothing shall hereafter efface. I am but an instrument in the Lord's hand, and all I desire is to offer no resistance to His design, but be able to put myself at His disposal.'

The following notice of his appointment appeared in the *Liverpool Mail* at the time, and shows how he was regarded even by those who thought differently from himself:—

The Rev. Frederic Barker, who lately resigned one of our district churches, has been appointed to the vacant See of Sydney. Mr. Barker is but little above the middle age. Oddly enough, the height of his stature long ago caused him to be good-naturedly named by his friends, 'The High Priest.' We need scarcely say that we regret he is not High Church. It is only fair and candid to state that his parochial ministrations, extending over some twenty years, in this great community, have caused him to

be very favourably regarded, not only by numbers who share his religious opinions, but by our townsmen generally. Perhaps the happiest augury of his general acceptability in his future sphere may be found in the gratifying unanimity with which local clergymen of varying shades of sentiment, both English and Irish, to the number of between thirty and forty, all joined in a cordial testimonial to him when he lately left our town. In short, whatever may be his private interpretations, and though many like ourselves may not share his theological opinions, still most persons will agree that Mr. Barker is an educated Englishman, a perfect gentleman, a most painstaking parish priest, and a truly good man—admirable qualifications for a Colonial Bishop.

The consecration of Bishop Barker took place at Lambeth on November 30th, 1854. The Archbishop was assisted by the Bishops of Chester, Lichfield, and Gibraltar. At the same time his very dear friend, Vincent W. Ryan, D.D., who had worked so lovingly with him at Edgehill, was consecrated Bishop of Mauritius. That day was ever after regarded by him as one peculiarly sacred, as the day when he was solemnly set apart for his high and holy office. It was his custom every year upon its return to read over the Consecration Service, with searching of heart, and to dedicate himself anew to the work unto which the Lord had called him.

Soon after this, preparations were begun for proceeding to his new sphere of duty. Arrangements were made for the voyage, and for the conveyance of several clergymen whom he had selected to accompany or to follow him. And then came many sad leavetakings, almost heartbreaking to

such affectionate natures as those of the Bishop and Mrs. Barker.

On the eve of their departure, a valedictory service was held in St. Luke's Church, at the request of many of the clergy and laity of Liverpool, the object being to take leave of the two bishops, and to commend them and their fellow labourers to the care and blessing of God. It was a service of Holy Communion, which was largely attended, the number of communicants being two hundred and forty. But there were many more who were prevented from being present by special engagements connected with offices which they held, and from which they could not free themselves. An address was given upon the occasion by the Rev. J. Jones from the words:—'Depart, for I will send thee far hence unto the Gentiles.' In the course of it, he gave a brief sketch of the labours of the two bishops in connexion with the city of Liverpool, and then pointed to some of the trials and difficulties which awaited them in their future spheres of labour, as an incentive to those who were there assembled to support and strengthen their hands by prayer—remembering how often even an Apostle craved the intercession of his converts, saying, 'Brethren, pray for us.' The offertory upon the occasion was given in equal portions to the two Dioceses of Sydney and Mauritius.

When the service was over, large numbers of friends waited to bid farewell to both bishops. Many of the poor were there, and gave evident proofs that in losing their pastor they felt they

were losing their best earthly friend. 'Sad hearts wrote the Bishop, 'meet us everywhere. What a contrast are dear Auriol's joys to our changing sorrowful scenes!'

On the 27th February, 1855, the Bishop and Mrs. Barker took final leave of their friends, and embarked in the sailing ship *Mermaid* for Australia. Her destination was Melbourne, where the Bishop wished to remain for a few days with the Bishop of Melbourne. He was accompanied by his Chaplain the Rev. Edward Synge, M.A.,¹ the Rev. P. G. Smith and his wife, and Mr. G. W. Richardson, a candidate for the ministry. There were other passengers on board, and amongst them a legal gentleman, who afterwards attained a high position in the colony. There were a few emigrants also in the steerage.

The first week was one of great discomfort. Strong gales and rough seas were the cause of much sea-sickness and consequent debility; but after some days the weather moderated, and the passengers began to recover their spirits and their strength. The captain also showed himself a kind friend, as well as a skilful navigator. The days flowed on quietly and happily. Every morning and evening most of the passengers assembled with the Bishop and clergy for prayers, which were always conducted by the Bishop. On three mornings in the week an hour was devoted by the Bishop and clergy, with the layman before

¹ Mr. Synge had been ordained as curate to the Bishop's brother, the Rev. Auriol Barker, at Baslow, in 1851, and remained with him until his death.

mentioned, to the reading of the Greek Testament; three other mornings to other theological subjects. Sunday there were two services, the Bishop preaches in the morning. His Chaplain conducted other services amongst the emigrants, which were attended with salutary effects, some who had opposed them at first afterwards testifying to their value, and urging their continuance. One entry in the Bishop's diary is as follows:—

This is our 55th day out. The voyage has been safe, but not speedy, for the ship is heavily laden, and our last day's work was only 267 miles. We have much enjoyment in the clear nights and the changing constellations, after having passed through the great heat.

On the 19th May, 1855, the voyage having lasted eighty-six days, Port Phillip was reached, and the Bishop and his party were safely landed at Melbourne.

It has been stated that the Bishop's object in making this his first destination was to see the Bishop of Melbourne. He hoped that from the experience which Bishop Perry had gained in the peculiar circumstances through which the Colony of Victoria had passed since he had entered upon his episcopate, he might gather information which would be helpful to himself in his own diocese; but this he was disappointed. Bishop Perry had a short time before left for England, and the diocese was under the charge of Dean Macartney as Commissary and Vicar-General. From him and the Bishop of Melbourne, however, the Bishop of Victoria met with a cordial reception on his landing,

and much hospitality and kindness were also shown to Mrs. Barker and himself, with their companions, by the laity.

On the Sunday after his arrival, he was invited to preach morning and evening, and on a subsequent day an address of welcome was presented to him by the clergy. The advent of their new Metropolitan was an event of interest to them all.

While at Melbourne he was much gratified by the receipt of a letter from Archdeacon Cowper, of Sydney, who had been administering the diocese since the departure of Bishop Broughton, in August, 1852. In this letter, congratulating the Bishop upon his arrival within the Province committed to his oversight, the Archdeacon expressed his thankfulness that the prayers which he had been offering since the vacancy of the see was announced, were now on the eve of being answered: he wrote: 'My earnest and importunate prayer, night and day, has been that GOD would send a godly bishop and godly clergymen for this needy diocese, and I rejoice exceedingly that He has been pleased to send you as our chief pastor.'

The stay of the Bishop's party at Melbourne extended over four days. On May 23rd they left, and reached Sydney on the 25th. In those days there was no electric telegraph to flash intelligence between the two colonies, and it was uncertain, as the steamer approached the Sydney Heads, whether the Bishop was on board. Inquiry was, however, made by signal from the semaphore on the South Head, and an affirmative reply being given, arrangements were forthwith made on shore for his recep-

tion. The Archdeacon and several of the clergy proceeded to the wharf at which the steamer would arrive, and going on board, welcomed him and his fellow labourers in the name of the LORD. The Bishop and Mrs. Barker on landing became the guests of the Archdeacon and Mrs. Cowper, while the rest of the party were hospitably entertained by others.

Within an hour or two of their landing, the Bishop proceeded with the Archdeacon to Government House, to pay his respects to the Governor, Sir William Denison, by whom he was very cordially received. In the afternoon a service of thanksgiving was held in the temporary cathedral, at which the Bishop and his companions offered their humble and hearty thanksgivings to Almighty God for the mercies of the voyage. Following this service, there was the presentation of an address signed by thirteen hundred persons, lay and clerical, in St. Andrew's Schoolroom, the room in which Bishop Broughton had delivered his farewell address on leaving the colony.

The newly arrived clergy were despatched to their several destinations within a few days, one to Cooma, another to the Tumut, and Mr. Synge on a tour of inquiry as to the spiritual wants of the people in some distant parts of the diocese.

The installation of the Bishop was fixed for the 31st May, and the ceremony took place on that day in the temporary cathedral, a small wooden building erected by permission of the Government upon a vacant piece of land adjoining the site of the permanent cathedral, then in course of erection, but

to be removed as soon as that was completed. The installation ceremonial was of a very simple character, and in those days probably nothing elaborate was practicable. After morning prayer, the Queen's Letters Patent, and the documents certifying the consecration of the Bishop, were read by the Registrar, James Norton, Esquire. The Bishop was then led to his chair by the Archdeacon, and formally inducted into the possession of the see. He then preached a sermon, taking as his text Eph. iv. 10, 11, which was followed by a celebration of the Lord's Supper.

The Bishop was now in a position to commence the duties of his episcopate, and to these he forthwith applied himself. The spirit in which he entered upon them may be seen in the following extract from his journal written a short time afterwards :—

June 17. Went to the cathedral this afternoon, and sat in the stall where I was inducted, and prayed that the Holy Spirit might be poured out upon all. . . . Thought much of Nehemiah building the walls of the city, the spirit of humiliation, repentance, and prayer, when he heard of the desolation and of what was to be done—the prayerful spirit also in which he set about his work, 'So he set him a time to go and to return.' How quietly and how wisely he began his survey, and took his measures. How the men of the world assailed him with flatteries and threatenings. What a manly and brave spirit he showed, and how decided his reforms. May God give me the spirit of wisdom and love and may some Ezra complete what is begun!

The following extract from a speech delivered at a later period may be given as a further illustration

of his mind. The speech was delivered at the annual meeting of the Sydney Diocesan Committee, March 11th, 1856. Sir William Denison was to have presided, but was unavoidably prevented, and the Bishop took his place. After apologising for Sir William's absence, the Bishop said :—

I feel that the position which I occupy is a very responsible one as Bishop of this diocese, and I am most anxious that everything may be done by me to promote the Divine glory, the peace and edification of the Church, and the conversion of those who are ignorant and out of the way. It is a very serious position which I occupy. I stand in the place of one who formed this Society, and for many years watched over its interests and those of the Church of England in this diocese, and who left the impress of his capacious mind and disinterested character upon the whole of Australia, leaving six dioceses where he found only one. I stand in the place of the dead. We also shall be removed, and the thought which naturally stirs the heart is this—'What impress for good or for evil will be left on the generation in which we have lived?'

There were several matters in connexion with the see which called for the immediate attention of the new Bishop. The first of these related to making such provision for an episcopal residence, as would enable him to carry on his work with some comfort and the greatest efficiency. Dr. Broughton had lived in a hired house, and since his death no steps had been taken to provide a residence for his successor. There was a site which had been set apart by the Government for the erection of one, but the position was not considered desirable, and the land had remained wholly unimproved.

Several suggestions were offered for the Bishop's consideration. It was thought by some that St. John's Parsonage at Parramatta, which had been the residence for many years of the Rev. Samuel Marsden, might be converted into a suitable house for the Bishop and his family; by others, that the old Government House there, which had been the country residence of former Governors of the Colony, would answer the purpose. But a slight inspection sufficed to show that they were both alike unsuitable. It remained then to search for a house in Sydney, and with great difficulty one was at length fixed on, very inferior, however, and limited in capacity, inconveniently situated, and the rental very high. High prices then ruled in Sydney, in this and other matters, as the result of the discovery of gold, and the unsettlement of society which it occasioned. In this house, however, the Bishop remained until the permanent residence at Bishops court, which he took early steps for commencing on land about five miles from Sydney which the Government gave in exchange for the unused site, was ready, a period of nearly three years.

The necessary arrangements connected with providing a residence did not delay the Bishop in making himself acquainted with another matter which pressed for attention, namely, supplying the spiritual wants of the diocese. At that time the diocese included (as described in the Letters Patent) the greater part of the Colony of New South Wales, together with all those parts of the continent of Australia which were not included within the limits of any other see or diocese. There was then no other

diocese in the colony but that of Newcastle, and thus the Diocese of Sydney embraced the whole territory between the limits of that diocese on the south, and the colonies of Victoria and South Australia on the south and west. The coast-line from Broken Bay to Cape Howe was about two hundred and thirty miles in length, along which the population was located, though often widely apart. In this vast area the members of the Church of England were estimated at seventy thousand, of whom about sixteen thousand five hundred were sparsely scattered in pastoral pursuits over the interior, the rest were occupants of towns and villages and the more settled districts. The population of Sydney was about twenty thousand.

There were in the diocese forty-eight licensed clergymen. Of these ten were in Sydney. There were five parish churches, with two schoolhouses to minister in, the whole being capable of accommodating about four thousand persons. In ten police districts in the interior there were about six thousand members of the Church of England, without any religious ordinances of their own Church. In thirteen police districts the Church had no building of her own set apart for Divine worship. And there were others which had not been visited by a minister of any religious persuasion.

Lest, however, this statement should seem to reflect upon the previous administration of the diocese, it ought to be borne in mind that the see had now been vacant for upwards of two years, and that the progress of the Church had been greatly impeded by this cause. There was also great

difficulty in obtaining clergymen suitable for colonial service. And it was a period when, owing to the discovery of gold in the western districts of the colony, and the rush of people of all sorts to the goldfields, everything was in a very unsettled condition.

The first matter then which called for attention was to supply, as far as could be done, the more immediate and pressing wants. This was to some extent effected by means of the clergy who accompanied or preceded the Bishop. These were at once located in places where they were most urgently required, and they, with the addition of others who followed or were ordained soon after, raised the number of clergy in the diocese in a short time to fifty-six. But not less than twelve more were needed to supply the necessities of the diocese. Churches also were called for in various places, both in the growing city of Sydney and in the rural districts.

The state of primary education was another matter to which the attention of the Bishop was immediately directed. With regard to this, he saw that there was need of much improvement, and that for effecting what was required it was desirable to obtain from England teachers who had received such a training as was there supplied by the Training Colleges. He thought that by the aid of these the more important schools in the city might be raised to a higher standard, while others might be trained by them for new schools, or such as might become vacant. He determined also to take steps as soon as possible to establish a Church of England

Training School and within the next two years this was brought into operation.

Connected with this last subject of primary education, stood that of higher education, which also found in him an earnest advocate. This was no more than might have been expected from one who had taken an active interest in the Collegiate Institution at Liverpool. But it was with much regret that he discovered in the University scheme in Sydney an entire absence of the most potent of all elements in the true education of man—the element of religion. It may have been inevitable, in consideration of the great diversities in the religious beliefs of those for whose benefit the University was established, and of the difficulty, perhaps the insuperable difficulty, of securing any general concurrence of opinion as to the religious teaching which could be imparted. It was nevertheless felt to be a serious and lamentable deficiency in an institution which aimed at the higher cultivation of the human mind, and was founded, as expressed in the words of its Charter, ‘for the advancement of religion and morality.’

The Bishop, however, was one of those who wisely think it their duty to make the best of circumstances, and to try to extract the greatest amount of good out of things which do not altogether commend themselves to their liking or judgment. He therefore did not stand aloof from the University because it was not all that he could have wished. He recognised its value, and recommended those who could to avail themselves of its advantages.

St. Paul’s College had been commenced before

the Bishop's arrival in the colony. It was founded in connexion with the University, through the zealous efforts and liberality, mainly, of lay members of the Church of England who were desirous of providing for young Churchmen, while passing through the University, away from parental guidance and control, a home in which they would enjoy the advantages of collegiate supervision and guardianship. To this would be added tutorial aid in the pursuit of their studies, and such religious instruction as would suffice to make them intelligent Christians and intelligent Churchmen. In such a college the Bishop saw the germ of an institution which ought in future years to exercise no inconsiderable influence in moulding the characters of those who studied within its walls. And glad would he have been to take an active part in its management, but, unfortunately, the constitution of the College had been so framed that the bishop of the diocese was placed in the position simply of 'Visitor.' This gave him no opportunity to exercise his powers of usefulness, or to bring his experience to bear upon its working. And this was to him a serious disappointment. For the reasons already stated his sympathies went fully with the College. He had been anxious to render it all the assistance in his power, of which his attendance at the meetings of its Council, when invited shortly after his arrival, and his speech at the laying of the foundation-stone of the College buildings afforded evident proofs. But through the relation in which he was placed by the constitution, he was unable to do more than to maintain towards it a friendly

attitude, and when an occasion arose for the performance of his visitatorial power to exercise it, as he did upon one memorable occasion in extricating the Council of the College from no small difficulty.

Another educational institution to which he attached great importance was the King's School at Parramatta, a Church of England Grammar School, which was founded in the year 1830, through the efforts of Archdeacon (afterwards Bishop) Broughton, and those who were fellow workers with him. The object proposed in the establishment of this School was to supply a higher class education, similar to that provided in the Public Schools of England. The Home Government of the day gave authority for the establishment of two such schools, one at Parramatta for boarders and day scholars, the other in Sydney for day scholars only. The King's School was opened in the year 1832, under the Head Mastership of the Rev. Robert Forrest, M.A., who was selected for the office in England. Under his able management and tuition the School proved very successful; a considerable number of young men who have since attained to leading positions in the colony, received their education there, and did credit to the Master by whom they were trained. The School, however, did not retain the same high position after he left; the scholars diminished and it was with great difficulty that it was kept in operation. When Bishop Barker arrived, he found it in a languishing condition, and it was his anxious desire to see it revived. This was effected upon

a new Head Master coming out from England, the Rev. F. Armitage, M.A., who brought back the school to something like its earlier successful position. This was a great gratification to the Bishop, who was fully alive to the advantage of such an institution in connexion with the Church of England. There was, however, no endowment, nor any fund to provide for the repair, improvement, or enlargement of the buildings. This was a weak point in the condition of the School, which, at a later period, rendered a special effort necessary in order to effect much needed alterations.

Mention has been made of the want of clergy which the Bishop found existing when he entered upon his work. This naturally led him to turn his thoughts to the means of providing a supply in the future. Almost immediately after his arrival he learnt that there was a property which had been bequeathed by a colonist, Mr. Thomas Moore, for the purpose of founding a college in Liverpool, about twenty miles from Sydney, for the education of youths between the ages of sixteen and three-and-twenty, in accordance with the principles and doctrine of the Church of England.¹ The terms were somewhat indefinite, but the Bishop was informed that his predecessor had contemplated bringing the College into operation for the purpose of training young men for the ministry. An examination of Mr. Moore's will, and consulta-

¹ Besides this, Mr. Moore left other properties to the Church of considerable value, to be appropriated to different objects: to the cathedral, to widows of the clergy, to poor members of the Church being steadfast communicants, and to poor clergymen.

tion with those who were fully competent to advise him (one of these, it is understood, was Sir William Burton, a former judge of the Supreme Court, who had cognisance of Mr. Moore's intentions, and was also an intimate friend of Bishop Broughton), led him to the conclusion that this would be a wise and proper mode of carrying the trust into effect. The trustees, after due deliberation, therefore resolved upon this course. They were, with the Bishop, Mr. Robert Campbell, of the Wharf, and Mr. Charles Kemp, both practical men of business, and two of the most energetic and liberal Churchmen in Sydney. Having resolved upon this course of action, they determined as speedily as possible to carry it out. The first step was to secure a Principal. And the Bishop was requested to write to England, and offer the position to a clergyman well-known to him for many years, who, in his opinion, was admirably adapted to fill it. In addition to the office of Principal of the College, he was to have charge of the contiguous parish of Holdsworthy, on the south bank of George's River. The clergyman referred to was the Rev. William Hodgson, M.A., of Sidney-Sussex College, Cambridge. He had distinguished himself at the University both in classics and mathematics, and had been engaged for some years in preparing young men for the University and, after they had graduated, for Holy Orders. In his examination for the B.A. degree he came out a Wrangler, while various prizes fell to him during his undergraduate course. He was a good Greek scholar, and a well-read theologian. After some hesitation

and delay, he accepted the offer, but it was at no little sacrifice to himself and his family, and in a truly missionary spirit, led by the hope that, in this new sphere of labour, he might help to build up the Church of Christ in Australia, by training some of her future ministers in soundness of faith and right equipment for their work. The arrangements requisite for leaving the position he occupied detained him for some time after he had accepted the appointment, so that it was not until the middle of August, 1856, that he reached the colony, accompanied by Mrs. Hodgson and some portion of his family. Those were also days of slow communication between England and Australia.

An intermediate step was, however, taken by the trustees while waiting for the Principal. Quite unexpectedly an opportunity offered of securing the services of a clergyman as a temporary substitute, the Rev. W. M. Cowper, M.A., of Oxford, who, through family circumstances, had found it necessary to remove from the Diocese of Newcastle and enter that of Sydney. Mr. Cowper had also for several years been engaged in the tuition of young men, and three of his pupils, who were desirous of studying for the ministry, had, owing to his projected removal, just left him, not knowing how or where they should pursue their studies with that intent. The Bishop and his co-trustees being made aware of these circumstances, invited Mr. Cowper to undertake the office of Principal until Mr. Hodgson's arrival, to which he consented, and his three pupils were glad to return to him as the first students of the College.

Such was the commencement of Moore College as a theological institution. Under the able administration and teaching of Mr. Hodgson, it produced, during the eleven years in which he presided over it, thirty-three clergymen, now for the most part labouring in some of the Australian dioceses, whose lives and work in their different spheres of labour bear witness to the excellent training which they received.

Allusion may now be made to another matter which soon engaged the Bishop's attention. A portion of land, comprising forty acres, situated at the Glebe on the outskirts of Sydney, had been set apart for many years by authority for the benefit of the archdeaconry, but it had hitherto lain idle and unproductive. In the meantime the archdeaconry had given place to the bishopric, and it was evident that, if properly dealt with, this estate might be made to produce a revenue sufficient to form an endowment for the see, and to relieve the State from the payment of the stipend guaranteed to the Bishop. But for this purpose it was necessary to obtain an Act from the Legislature to enable the Bishop to take such action as would be required. After consultation with those who were most competent to advise him in the matter, he determined to make application for such an Act, which, after due inquiry and consideration, was passed by the Legislature. It gave the Bishop authority to lease the land upon building leases for ninety-nine years, the rental, after paying expenses, to be appropriated towards the Bishop's stipend. As, however, the Bishop was entitled to the pay-

ment of two thousand a-year from the Colonial Treasury out of the sum reserved for religious purposes under the Constitution Act of the colony, an arrangement was entered into between himself and the Executive Government that the nett sum received annually from the leases should be paid to the Government towards recouping the Treasury the amount paid to him, and that, when that amount became sufficient to pay the whole salary, the Bishop should retain it, and cease to receive any further payments from that department, deriving his income from the Bishopthorpe Estate alone. The step thus taken has proved to be a wise one. It has secured to the see a permanent endowment, created under the authority of an Act of the Legislature, which yields a nett income, *from landed property* (not an unimportant fact), of not less than two thousand a-year.

Three months were spent by the Bishop in Sydney in setting in order things which were wanting, and making various arrangements for the welfare of the diocese. During that time he preached constantly in the churches, held Confirmations, and put himself in communication with persons of all orders and classes. He spared no pains to make himself acquainted with the work of the clergy, and by a wise and conciliatory course of action, as well as by the business habits and good judgment which he displayed, commended himself to the confidence of the people, and won the respect of all. If there were some who at first withheld that confidence, they afterwards became convinced that he was one who well deserved it.

At this early period an opportunity was afforded him of showing the catholicity of his spirit, and his readiness to co-operate with Christians of other denominations in matters relating to our common Christianity. On the 8th of June a deputation from the Committee of the New South Wales Auxiliary to the British and Foreign Bible Society, waited upon him with an invitation to accept the office of Vice-Patron of the Auxiliary, and to address the annual meeting which was about to be held. To both these requests he gladly assented, for it was a pleasure to him to unite in helping forward such a cause, with all who love the Lord Jesus Christ in sincerity. One or two extracts from a letter written to a friend by one of the gentlemen who formed the deputation, will show the impression made by the Bishop's action and his conduct on this occasion.

The good Bishop has arrived amongst us, and, from all we have seen and heard of him in public and in private, bears out your high estimation of his work and abilities. He is evidently no ordinary character, and his piety bears the impress of its exalted nature and enduring quality. He is evidently a man of clear views and sound judgment, great firmness and decision.

You would see an account of the great meeting of the Bible Society which was recently held, when the Governor-General presided, and the Bishop made his first appearance. The largest hall in the city was filled to overflowing. The Bishop's speech was a model of dignity, good taste, and Christian feeling, and was listened to by the large audience with breathless attention, and followed by rapturous applause. As he went on, and sentence after sentence fell from his lips, touching the sympathies of all, it would

have done your heart good to watch the countenance of his estimable wife. I am not surprised at this, for, from the little that I have yet seen of him, he is very lovable, and carries an almost irresistible influence, which it is difficult to withstand. I have no doubt that this feature in his character will, in the course of time, induce even those who are now inclined to find fault to yield themselves to its sway

CHAPTER III.

1855.

Bishop's First Tour.

ON the 20th August, 1855, accompanied by Mrs. Barker and Morgan (his faithful attendant in many subsequent journeys), the Bishop set out on a tour of Confirmation in the country, which occupied six or seven weeks. His intention was to visit, first the western portion of his diocese as it was the most populous and needed his earliest attention, and thence to cross over towards the south, visiting the principal towns on the great southern road to Sydney. On the morning of the day mentioned, the journey was commenced in a light carriage drawn by a pair of horses, the Bishop being the driver. As it drew up at the Post Office a crowd of persons gathered around, interested in seeing the Bishop starting on his first journey.

Parramatta was the first destination of the party ; it was reached in two hours ; and the same afternoon a Confirmation was held in St. John's Church, which had lately been rebuilt (with the exception of the towers) in the Norman style, and was now a handsome edifice. A large congregation was present.

After the Confirmation, the Bishop visited the King's School, and found it as stated in his journal, 'greatly improved by the new master, the Re. Frederick Armitage.'

Prospect, six miles distant, was visited the next morning, and a few hours were spent there in inspecting the church and conferring with the clergyman and some of the more influential laymen, about the affairs of the parish. Thence the party set out, rather too late in the afternoon as it proved, to reach Windsor, their destination, by daylight. After driving ten miles over a bad road, and then turning into what seemed a better, they found themselves benighted, in a place where only a week before a traveller had been robbed by bushrangers. 'We saw lights,' so writes the Bishop in his journal, 'but they turned out to be a bushfire, a huge tree burning all alone. Morgan and I led the horses for four or five miles. At length more lights were seen. This time, however, it was Richmond, four miles from Windsor. A man then put us in the way for a short distance, and partly by walking, partly by driving, we reached Mr. Stiles's parsonage at 8.30 p.m.'

Two Confirmations were held the next day, one at Windsor, the other at Pitt Town in the afternoon. The day following another was held at Richmond in the forenoon. Sunday, September the 2nd, found the Bishop at Penrith and South Creek, at which places there were two churches, which owed their erection mainly to the efforts of two gentlemen, Mr. Copeland Lethbridge, and Captain (afterwards Admiral) P. P. King, R.N. At Penrith a Confirmation was held; at

South Creek the Bishop preached in the afternoon. On Monday he preached again for the Diocesan Committee, and spoke at a public meeting, specially endeavouring to incite the people to do something for the spiritual welfare of the neighbouring district of Castlereagh.

The journey up the mountains was next to be faced, over a steep and rugged road. They were, however, kindly helped up 'Lapstone Hill,' a distance of eight miles, by one of the churchwardens of Penrith; and this being the worst part of the day's journey, they were enabled to make the 'Blue Mountain Inn' in good time that evening, 'though the roads were very bad and full of holes without number.' The journey next day occupied twelve hours. Setting out at 8 a.m. from the 'Weatherboard,' they visited the remarkable waterfall in Jamieson's Valley. The Bishop says of it in his journal,—'It is a wonderful subsidence of about fifty miles of forest, leaving a wall of perpendicular rock all round, with only one way of access.'

Passing Blackheath and descending Mount Victoria, they were met by the clergyman of Kelso, the Rev. W. Lisle, at 'Colletts,' where an assembly was collected with reference to a church at Hartley. Here they remained an hour. Hartley was passed in the dark, and 'Yeend's Inn' reached about 8 p.m. After a short rest, the people were invited to assemble for prayers, and there was a good attendance.

An earlier start was effected the next morning. The party got away in time to reach Wallerawang at

half-past nine. They left again in an hour, under the guidance of Mr. Lisle, who showed them a shorter road by Piper's Flat. This shorter road cost them, however, one of the carriage springs, but with a temporary repair of this, the journey was pursued to Greenswamp, which was not reached until long after dark. Here they spent the night, and again the Bishop in the evening invited the people to prayers, and a goodly number availed themselves of the opportunity.

Setting out at an early hour the following day for Bathurst, they were met on the way by the Rev. Thomas Sharpe, the clergyman of that town, and the superintendent of the mounted police, by whom with a number of other Church people they were escorted to the Parsonage. A Confirmation was held the same morning in All Saints' Church, and an address presented to the Bishop from the Churchmen of the district. Many persons also called to pay their respects, and to offer him their welcome.

Saturday and Sunday were spent in Bathurst. On Sunday the Bishop preached in the jail, and afterwards in the church to large congregations. On Monday he visited O'Connell Plains with the Rev. H. Tingcombe, and confirmed eight persons in a church built entirely of sods. On Tuesday he visited the Parochial School in Bathurst, after which the party set out for Mr. W. H. Suttor's, where the township of Peel was just springing into existence. The Bishop notes in his journal that, 'this was the scene of the original gold discovery by the aboriginals belonging to Dr. Kerr, and it

was sad to learn that the discoverers afterwards killed themselves by drinking.'

On Wednesday the weather which had been rainy, cleared a little, and the Bishop pursued his journey to the Turon River Goldfields and the town of Sofala, by way of Mount Wyagdon, the ascent and descent of which are described as 'fearful,' 'the sideling roads, as they are called, being in and after wet weather exceedingly dangerous.' The party arrived at Sofala at 4 p.m., very wet, and were most kindly received by the Rev. H. A. Palmer, Goldfield's chaplain, who had gone out to meet them, and guided them safely to his residence, a building constructed of wooden slabs, as was also the church. The following description is given of the place by the Bishop :—

I walked out early the next morning to see the village. Two streets without drainage of any kind, huts of every shape, stores where anything could be bought, and an immense number of public-houses. The Turon flows past the town, and along the banks of the river the gold is found. Four years ago two solitary sheep-farmers possessed the whole district. Then, in one short bend of the river and its curvature, and the flat formed by the curvature, five thousand cradles might be heard rocking, like the roar of a distant waterfall. Now, the population is reduced to about one thousand persons, and digging is a regular trade, followed by men who have their wives and children with them, and make good gardens along the flats.

During his stay the Bishop consecrated the churchyard, in which upwards of two hundred bodies had been laid, dysentery having at one time carried off many of the diggers. In company with Mr. Palmer, Commissioner Cloëte, and another

gentleman, the Bishop visited the 'diggings' on both sides of the river, and conversed with the people, manifesting the interest which he felt in them and their industry. In one part were still to be seen white canvas tents, though here and there giving way to the slab hut, but with the turf still green in most places, and the trees unfelled. In the evening of this day Divine Service was held in the church, which was quite full. The Bishop preached.

A fresh start was made on the day following in the direction of Mudgee. At an early hour the party set out, accompanied by Mr. Palmer, Commissioners Cloëte and Johnson, and a mounted trooper. The Bishop had provided himself with a third horse for riding, and the carriage load was lightened by Morgan being mounted upon him. The Gold Commissioners left them after riding some distance, but Mr. Palmer and the trooper accompanied them farther on the journey. It had been their intention to make Mr. Bowman's station, Tarrabutta, their stopping place that evening, but it was found that he had sold and transferred it to a Roman Catholic gentleman. They were nevertheless very kindly entertained for the night by the wife of this gentleman (in his absence), and left the next morning with expressions of their grateful thanks for her hospitality. At four o'clock in the afternoon they reached the Parsonage at Mudgee, after a journey of twenty miles over a road not free from difficulty. A very warm and hearty welcome awaited them from the clergyman, the Rev. J. Günther, and his wife. But they were hardly expected, for the people of Mudgee were incredulous

as to the possibility of the Bishop's reaching their town by that road.

Sunday was not a day of much rest for the Bishop; he preached morning and evening. On Monday, leaving Mrs. Barker at the Parsonage, he set off in company with Mr. Günther, Mr. Palmer, and some other gentlemen, to visit the 'gold diggings' at Avisford and Louisa Creek. The flats or meadows about Mudjee were very extensive and beautiful. The Cudgegong River flows through them, and the 'orchards of peach, nectarine, and plum were then full of beauty, masses of deep and light pink and white, interspersed amongst the bush, and set off by the pale green tendrils of the weeping willow.'

A ride of fourteen miles brought the Bishop to Avisford, the Commissioner's camp, and five more, over a very rough and steep mountain road, to Louisa Creek, the residence of Mr. Spence, manager of an English gold mining company, which was engaged in extracting gold from the quartz at this place. Besides the manager's residence there was a mess-house and barracks for the officers and clerks, workshops and stabling, garden and paddocks, and a very neat little church, built of slabs, at a cost of 214*l*. In the evening the Bishop held a service in this church, when it was quite filled with a congregation of eighty or ninety persons, some of whom had come distances of seven or eight miles in order to be present.

On Tuesday, September the 18th, the Bishop and his party mounted their horses for 'Richardson's Point,' another 'diggings,' where also a

slab church was partly built. Suddenly, however, it had been covered with calico, the window openings, too, with the same material, and in it a goodly congregation was assembled. The service was read by the two clergymen, and the Bishop preached. A meeting was afterwards held, at which it was resolved to proceed with the completion of the church, and the Bishop arranged that Mr. Palmer should take the general oversight of the Western Goldfields, with the assistance of another clergyman whom he daily expected to arrive from England. This arrangement appeared to give general satisfaction to the people at Richardson's Point.

In returning to Mudgee the travellers, through misdirection, lost sight of the right track for nearly two hours, which considerably lengthened the distance. A ride of thirty miles brought them, however, back to Mudgee by five o'clock.

On Wednesday morning, a Confirmation was held by the Bishop, the principal candidates at which were adults. An address to him from the Church people was afterwards presented, to which he replied, and then took occasion to confer with the laity upon the affairs of the Church. In the afternoon Mr. Palmer and Commissioner Johnson left for their respective homes.

While at Mudgee the Bishop availed himself of the opportunity to converse with Mr. Günther upon the subject of the aborigines, and the mission to them in which he had been formerly for some time engaged at Wellington Valley, in conjunction with the Rev. Mr. Watson. The Mission had been partly supported by the Church Missionary Society and partly by the

Government of New South Wales. It had not been *altogether* fruitless, and Mr. Günther was convinced that the Gospel was beginning to find its way to the hearts, and to make its power felt in the lives, of some of this despised race. The Church Missionary Society, however, having for some reason dissolved its connexion with Mr. Watson, and not considering itself justified, under all the circumstances of the Mission, in bearing the expense which it entailed, and the Colonial Government also having determined to withdraw the aid which they had hitherto supplied, the Mission had to be abandoned. Under these circumstances Mr. Günther had accepted an offer which was made to him by Bishop Broughton, to take charge of the parish and district of Mudgee, where he was then labouring with unwearying Christian devotedness, universally respected and esteemed.¹

¹ During the time that Mr. Günther was employed as a missionary to the Aborigines, he prepared a Grammar of their language. This Grammar, a few years before his death (he was then Archdeacon of Mudgee) he transferred, at their request, to the Government of New South Wales for transmission to Professor Max Müller, who had applied to them for information concerning the Aboriginal language. In this work there is a note which Mr. Günther made while compiling the Grammar, upon the term used by the Aborigines to express their idea of the Supreme Being. That term was 'Boàmi,' the meaning of it being 'Maker.' His opinion was that in their natural state, before they had any intercourse with Europeans, they possessed a knowledge of the Deity. 'Boàmi,' they said, made everything. They could not see him, but he punished bad men, and rewarded good.

A similar opinion is given by the Rev. William Ridley, a Presbyterian minister, in a Grammar which he also prepared and published while a missionary in an entirely different part of the colony. He asserts that he found amongst them a belief in a being to whom they had given the name of 'Bo-ah-mi,' which name is derived from a verb signifying to cut or make. The Kamilaroi tribe, amongst whom Mr. Ridley laboured, also attributed to this being the same moral qualities as those spoken of by the Wellington blacks.

From Mudgee the route was to Wellington, where the Bishop intended to hold a Confirmation on Sunday. Starting at midday on Thursday with Mrs. Barker, Mr. Günther, and two other companions, he reached Guntawang, the residence of Mr. Rouse, fourteen miles distant, the same evening. Here they were very hospitably entertained for the night, and got away early in the morning, as they had a journey of forty miles to accomplish before evening. Crossing a creek on the road was more than disagreeable. Eighteen times this had to be done, and not without a good deal of difficulty: here a muddy hole with a steep descent and ascent, there great stones in a hole, and the side of the ascent worn away by constant use, made it not only trying to the horses, but dangerous. The horses, however, behaved well, and, by dint of careful driving, and sometimes alighting and leading them, the travellers got through.

We got on very well, writes the Bishop, until we reached the Macquarie River, which must be crossed in order to reach Mr. Watson's. It was very high, and at the ford very strong. After sending Morgan through, I resolved, contrary to the advice of the bystanders, to make the passage. We got on well enough until we were in the middle of the stream, when a huge stone sent my dear wife's side nearly into the stream. Vernon (one of the horses) jumped over it, and we dragged through, mercifully preserved from any harm. A pleasant drive of two miles brought us to Mr. Watson's.

On Saturday a deputation waited upon the Bishop, and presented him with an address, signed by the principal Church of England residents. Subsequently he drove into the township, as it was called, with Mr. Günther, and, after examining the

place, selected a good site for a church. He also offered to give half the price of eight additional acres for a glebe.

The Confirmation was held on Sunday, after the morning service, and the Bishop preached again in the afternoon. There were present at the services some residents in Dubbo, a township about thirty miles north of Wellington, who applied to have a clergyman appointed for their district.

Molong was the next place visited. This was reached on Sunday, the 25th of September. In the afternoon the Bishop held a service in the Court-house, or rather outside of it, for eighty persons were present, and the building could not accommodate more than twenty. They therefore adjourned, at the Bishop's request, to the open air. He thus describes the scene:—'Two lines of benches were before me, groups on either side, leaning on or about the gigs and other conveyances. The break was in the distance, with sundry black fellows lounging about, dogs in the centre, and horses tied to the fence filled up the scene—a very curious and interesting one.' Two children were baptized after the service, and a meeting followed with reference to the erection of a church and the settlement of a resident minister. They were recommended to buy land and build a house.

Very heavy rain fell that night and the next morning, which rendered the creek impassable. As soon as it cleared, the Bishop and Mr. J. Smith (his host) drove to the township to look for a piece of land as a glebe. On the 27th the rain held off, and a start was made for Orange. The creek being still very

high, and the ground heavy, an additional pair of horses, which were kindly lent by Mr. Smith and Mr. Barton, were taken, a stockman riding and leading them. After sundry vain efforts the party got away, and were proceeding rapidly, until, in making a short cut, the horses got bogged, and one of them, having cut his leg, became disabled. They succeeded, however, in reaching Orange, 'a thriving township,' at about one o'clock. Here they were met by the clergyman from Carcoar. The Bishop held a service and a Confirmation in the afternoon in the Courthouse, after which they drove to Mr. Templar's, about four miles from Orange, where they spent the night. The following morning the Bishop returned to Orange, and held another service in the Courthouse, at which there was a good congregation. This was followed by a meeting, at which subscriptions towards the support of a resident clergyman were promised, and, relying upon the fulfilment of these promises, the Bishop engaged that one should, as soon as possible, be provided.

On Saturday, guided by the clergyman of Carcoar, the party proceeded to Mr. Icely's estate at Coombing, halting on the way at King's Plains, where a baptism, a short lecture, and a luncheon occupied a couple of hours. Carcoar was reached at 4 p.m. Here the Bishop found both a church and a parsonage, with which he was well pleased. On Sunday, the 30th of September, he held a Confirmation in the church, and a second service in the afternoon. For such a district, however, the candidates for confirmation were very few.

A pair of horses lent by Mr. Icely on Monday

morning were a great help, and enabled the travellers to pursue their journey to Mr. Rothery's that day. On the next they reached Cowra, a township on the Lachlan River, but without either church or school. A number of public-houses there were, and a swarm of blacks waiting for the races. 'Very dejected they looked, caring for nothing but rum.' Having obtained some refreshments at this prettily-situated place, they left, and pursued their journey to Ben-leadding, the station of Mr. Watts, who met them on the way with some of his family and friends, and escorted them to his house, where they were treated with much hospitality and kindness.

The next point to be reached was Marengo. The journey from Mr. Watts's was accomplished by the evening of the following day. The Bishop learnt that no clergyman had ever visited this place, and that a child had just been taken to Yass, a distance of fifty-five miles, for baptism. He baptized one which was brought to him at a service which he held that evening.

As early as possible the next day the party resumed their journey for Binalong, thirty-two miles. The horses were very weary, and one of them fell ill, consequently the progress was very slow. No hay, no corn, were to be had at the place which they had fixed on for a halt: the master and mistress of the house had gone to Yass nine hours before, and the place was locked up. They, therefore, camped out, and, after resting, started at four o'clock for their destination.—'The poor horse could not be ridden, so we tied him alongside, and Morgan took his old seat inside. But the jaded animal soon gave in.

“Seven miles from Binalong, and no place between,” said a man who had lighted his fire, hobbled his horse, and was preparing his supper. Morgan led the horse up a hill, and there we left him to make the best of our way to Binalong, as the daylight was fast vanishing and we had no guide.’

The following extract from the Bishop’s journal shows the dangers to which, without a guide, the travellers were exposed :—

The carriage wheel marks served us for a good while, but at last I was obliged to get out, and just in time to find that we were going into a creek instead of over the bridge. At length lights were seen. I reached a cottage where six or eight children were in different stages of preparation for bed. One was roused up, and sent for his father—a constable—with an injunction to go to the public-house and look for him. I returned to my wife in the carriage, and soon voices were heard. Three men came. Two I sent to Morgan’s help. One, who was the chief constable, guided us by many turns to the Crown Land Commissioner’s, who, however, was absent from home.

They were nevertheless quickly made welcome, and accommodated for the night by this gentleman’s sister ; and it was not long before Morgan also returned with the horse. The journey to Yass, recommenced in the morning, was easily accomplished. And here they were glad to rest for a day or two after six weeks’ continuous travelling, the distance accomplished being six hundred and fifty-four miles.

At that time the town of Yass contained about six hundred people. There was a nice stone church, the tower of which was not completed, an excellent

parsonage, and a very small schoolhouse. There was also a resident clergyman. On Sunday, the 7th of October, after morning prayer, the Bishop held a Confirmation, but the candidates were few. In the afternoon a second service was held at which the Bishop preached.

From Yass the route laid down was to Canberra and Queanbeyan. At Canberra the clergyman was one of the Bishop's fellow-passengers from England, the Rev. P. G. Smith, whom he was glad to meet again, diligently fulfilling his ministry. On Sunday, the 14th, the Bishop preached at both the townships to large congregations, many persons coming considerable distances from the surrounding country.

Gundaroo, about twenty miles distant from Canberra, was visited on Tuesday, October the 16th. Here was a small church, and a short service was held by the Bishop, after which the party proceeded to Mr. Terence Murray's house, at Winderadeen, beautifully situated on Lake George. Here they met with an aged clergyman, the Rev. Robert Cartwright, who had come from England as an assistant colonial chaplain in the year 1810, and had many interesting stories to tell of those early days. Amidst very adverse circumstances, he had firmly held fast and maintained Evangelical truth. Although now eighty-six years of age, his mind was clear and shrewd as ever.

Not being well when he reached Winderadeen, the Bishop was persuaded to remain there another day, during which he paid a visit to Mr. Cartwright at his residence in Collector. Here there was a

small church, which Mr. Cartwright had built on his own account, and in it the Bishop confirmed ten persons, one of whom had been a noted bushranger ; his wife also was confirmed with him.

On the 18th the Bishop reached Tarago, ten miles from Winderadeen, where was a small church, hidden in the bush. It was attended by a congregation of about forty persons, although no population was apparent from the road. From this place sixteen miles' journey brought the travellers to Rossiville, whither they were conducted by the proprietor, Mr. F. Rossi, and were surprised at beholding what seemed to them 'like a bit of England,' the trees, the shrubs, and the fruits being quite English. After a short stay in this refreshing spot, they were driven by Mr. Rossi into Goulburn, the principal town in the south of the colony, having a population of about three thousand. The church, the schools, and the hospital were visited, and, lastly, the parsonage, which was the residence of the Rev. W. Sowerby, the clergyman of the district, of which he had been in charge for eighteen years. The day following the Bishop paid a visit to Bungonia, a journey of twenty miles, with a view to making arrangements for settling a clergyman there. It had been occupied as a preaching station, and the remains of a stone church which had been begun but left unfinished were found. One of wood had been erected in its place. There was but one Protestant family now resident in this spot, all the rest being Roman Catholics. It was, therefore, decided that it would be sufficient to hold periodical services.

The Bishop's work in Goulburn on Sunday, the

21st, was as follows : In the morning at ten o'clock a sermon to the prisoners in the jail ; at eleven, a Confirmation after morning prayer in St. Saviour's, with two addresses to the Confirmation candidates ; in the evening, another sermon at St. Saviour's after evening prayer.

The Bishop's party were now on their way back to Sydney. Following the great southern road, they reached, on Monday, October the 22nd, Marulan, another place where Divine service was occasionally held. Here, also, was an unfinished attempt at a stone church, and a small wooden building near it. The curiosity of the place was a very aged couple whose business it was to take care of the structure, the woman being ninety-six, and her husband within a few days of being one hundred and one years old. They were wonderfully hale, but the poor old man was blind, and his wife deaf. They lamented 'the absence of the Word, and all instruction for the children.' They said that no service had been held there since Christmas Day. The Bishop promised to send a clergyman to visit the district as soon as it was possible, and left them after offering up a prayer with them, and ministering a little to their temporal comfort.

That evening a halt was made for the night at a neat wayside inn, and the next morning a drive of some miles brought them to Berrima. But such was the condition of the roads in some parts of the journey that three hours and a half were occupied in travelling twelve miles. On the way they were met by the clergyman of Berrima and another gentleman, with a carriage to convey the Bishop to Sutton

Forest, where there were some matters requiring his decision. Turning aside then to settle these, he went with them, but soon returned and pursued the journey to Berrima, a village containing a neat stone church, a court-house, a large jail, and a scattered population. The country around was pleasant and salubrious. A Confirmation was held here on the next day, and an address, followed by a luncheon, was presented to the Bishop.

Resting that night at Rush's Inn, and setting out very early the next morning, the party were able to reach Picton at midday, and to proceed to Camden in the afternoon, under the escort of the Rev. Edward Rogers, the clergyman of that district, who had gone as far as Picton to meet them. They arrived at Camden Park late in the afternoon, and were cordially welcomed by Mr. and Mrs. James Macarthur.

The Bishop had arranged to hold a Confirmation at Campbelltown on the day following, and, therefore, left for that place immediately after breakfast. He returned, however, on Saturday; and on Sunday, the 28th of October, after morning service, confirmed in the Camden Church those who had been duly instructed and prepared. He also preached at Narellan, two or three miles distant, in the afternoon. On Monday he held a Confirmation at St. Paul's Church, Cobbitty, of which the Rev. Thomas Hassall was incumbent; another on Wednesday at Greendale, and another on Thursday at Mulgoa—parishes under the charge of the Rev. George Vidal, the clergyman of the Mulgoa district.

On Friday, the 2nd of November, the tour was

completed, and Miller's Point reached at 8 p.m., with deep thankfulness for the many mercies, both temporal and spiritual, which God in his kind providence had vouchsafed in the course of it. The Bishop felt that the tour had been one of a truly missionary character, of sowing broadcast the good seed of the kingdom, some of which it might be hoped would take root and bear fruit to the glory of God.

The advantages of such a tour to the Bishop himself were also of much value. Many opportunities had been obtained of gaining information by personal observation and inquiry respecting the condition of the diocese. It had enabled him also to make the personal acquaintance of a considerable number of the clergy and laity, to ascertain, as he could not otherwise have done, the religious wants of the people, and how they could best be supplied, and to judge of the steps which ought to be taken for their moral and spiritual advancement.

If it should be thought that the narrative which has thus been given is encumbered with too much of detail, it may be explained that this has been done with a view to enable the reader to form a more lively conception of the work undertaken by the Bishop, of its difficulties, and of the labour, both physical and mental, which it involved.

CHAPTER IV.

1856.

Mr. Synges Tour—Church Society Formed—School for Daughters of Clergy—Bishop's Second Tour—Third Tour.

WHILE the Bishop had been visiting the western and some of the southern portions of his diocese, his Chaplain, the Rev. Edward Synges, had been on a tour of inquiry in some of the more distant parts situated in the south and south-west. His tour commenced two months before that of the Bishop. The route which he had been instructed to take was to start from Kiama and proceed along the coast to Twofold Bay, and thence to the Lower Murray. His journeys on horseback when he returned to Sydney at the end of six months had amounted to two thousand miles; and the large amount of information which he had obtained by personal investigation was most important, as showing the spiritual wants of the population scattered throughout the regions which he had visited. Details of these matters were published at the time in the *Church of England Chronicle*, the Church paper of the diocese. Two or three facts may, however, be mentioned here. In his tour

from Kiama to the Lower Murray he found only one church, viz., that at Cooma in the Monaro district, while at Albury, where a clergyman was settled, and there were six or seven hundred members of the Church of England in the town and its vicinity, the court-house was the only building in which they could assemble for the worship of God, and that was only capable of holding about seventy or eighty persons. Beyond this, there was a large territory throughout which people were dispersed without any public means of grace, and who yet would be glad to have the missionary ministrations of one or two clergymen.

The question which now occupied the Bishop's mind, was how these wants were to be met and supplied, and how the ministrations of the Gospel and its ordinances could be extended and maintained as the growth of population should require. A very little consideration sufficed to show that this could only be effected by the voluntary and combined efforts of the Church herself, and by the liberal, constant, and united contributions of her members. In former days the State had largely aided the work of church building under certain conditions, and providing the stipends of the clergy. But by the Constitution Act of the colony the sum reserved for such purposes was limited, and that which was available for the Church of England was exhausted by the grants already made. No further help was, therefore, to be looked for from that source.

This being the state of things, the Bishop took counsel with the most experienced of the clergy and

laity, laying the matter plainly before them, and after much consultation and discussion a plan was suggested which met with very general approval. There were, indeed, some few, and those generous and liberal men in their support of Church ordinances, who thought that the existing machinery would suffice to evoke the liberality of the members of the Church for accomplishing what was required, and that the Sydney Diocesan Committee of the S. P. C. K. and the S. P. G. might be made effective for all that was wanted. But this was not the opinion of the great majority of Churchmen. For various reasons, which it is unnecessary here to state, they were of opinion that the old machinery would not accomplish the work, and that it was desirable, with a view to ensure success, that a society should be brought into existence which should devote itself to providing the means of grace for those who were in such sore need of them. The question of education, which was one of the foremost objects of the old Society, was one upon which considerable differences of opinion existed amongst even attached members of the Church, and it was thought that by omitting this from the objects of the new Society, and limiting them to the supply of clergy, churches, and the means of grace generally, it would unite a much larger number of the members of the Church in its operation and support. It was, therefore, determined to form a Society to be called the Church Society of the Diocese, with the following for its objects:—(1), The support, wholly or in part, of clergymen, missionaries to the aborigines, and cate-

chists ; (2), the endowment of churches ; (3), the erection of churches and parsonages ; (4), the circulation of the Holy Scriptures, the Book of Common Prayer, and other religious and useful publications.

At first it was proposed to dissolve the old Society or to merge it in the new. This, however, was strongly objected to by those to whom allusion has been already made, and it was eventually determined to leave it standing, and to allow the fourth of the objects of the proposed Church Society to be carried out by the Diocesan Committee. A committee was then appointed to frame a constitution for the Church Society; and this having been settled, it was inaugurated at a public meeting in the month of May, 1856, which was presided over by the Bishop, and very largely attended by Churchmen of all ranks and positions in society. His Excellency, Sir William Denison, was one of the chief speakers, and set an example as a donor of 100*l.* *per annum* to its funds. He became also an active member of its Committee, from whose monthly meetings he was seldom absent, unless prevented by public duties.

Active measures were forthwith taken to bring the objects of the Society under the notice of the members of the Church throughout the diocese, and to secure their practical sympathy and support. Much zeal and liberality were evoked, and in the first eight months its income amounted to 4308*l.* Within the same period grants were made in aid of the objects for which it had been brought into existence, to the extent of 1800*l.*, and in 1857 the Committee had undertaken the payment of stipends to clergy and

catechists amounting to 4100*l.* Forty-four auxiliaries were formed, and the number of subscribers rose to 4820.

The wisdom of the measure thus adopted has since been proved by the history of the Society, and of the work which it has been the means of accomplishing. It has been the principal means of providing for the extension of the Church and its ordinances, and of sustaining the weaker parishes by help derived from the stronger. It has bound Churchmen together in a united effort to build up and strengthen their Church, and has shown them how by the common fund which has been provided through their liberality, they can best help to establish the ministry and ordinances of the Gospel in the diocese.

During their tour through the western and southern districts of the diocese, the Bishop and Mrs. Barker were much impressed with the difficulties under which the clergy laboured with regard to the education of their children, especially of their daughters. They felt that with such limited incomes as they possessed, it was not possible for them to meet the cost of sending them to suitable boarding-schools in Sydney, and that it was therefore most desirable to do something to aid them in procuring such an education as their daughters ought to receive. This it appeared to them might be effected by establishing a school in the neighbourhood of Sydney, which should supply such an education at a moderate cost, the school being aided by annual contributions from the laity. After fully considering the subject, it was determined to make an early

commencement. Mrs. Barker threw her energies into it, secured the services of a lady competent for the position, hired a house, and in a short time a number of pupils were gathered into it from different parts of the diocese, to the great comfort of their parents and their own advantage.

With the view of erecting a suitable building with grounds attached, an application was made to the Government for the grant of a site at Waverley, which was complied with. The site thus secured was not far from the future episcopal residence, which was an advantage in enabling the Bishop and his wife to exercise a salutary influence over the institution and its inmates. An appeal was next addressed to those who might be supposed to sympathise with the object, to aid in providing the funds necessary for the erection of the house.

Two thousand pounds were required in the first instance, of which eleven hundred were soon obtained, together with four hundred and seventy-eight in annual subscriptions for the support of the school. The erection of the building was, however, delayed, until the funds in hand should be sufficient for its completion.

While such means were provided for the daughters of the clergy, the Bishop felt a desire to assist them also in the education of their sons. He thought that if a fund could be raised, out of which half the cost of their education at the King's School might be provided, the clergy being called upon for only the other half, it would be the simplest and most effectual way of supplying what was needed. But the idea thus entertained was not carried into effect,

partly, it is believed, because it was thought desirable to secure first the success of the former project, and then because of other important demands upon the liberality of the laity, which scarcely left an opening for this to be brought forward until they were satisfied. It is known, however, from personal acquaintance with the Bishop's views, that the subject was never lost sight of by him. He mentioned it in his later days, as very desirable, and implied that he had it still in view. And it is probable that, if he had been spared to the Church a little longer, he would have brought it forward for consideration, as one of his plans for the benefit of the diocese.

Early in the month of April, 1856, a second tour of visitation to another part of the diocese was undertaken by the Bishop. It was to the southern coast from Wollongong to Ulladulla, a small seaport and Government township, distant a hundred and fifty-nine miles south of Sydney, and the outlet of a dairy-farm district. Leaving Sydney on the night of the 8th of April, Mrs. Barker being with him, in a steamer trading to the different ports along the coast, the Bishop reached Wollongong, sixty-four miles south of Sydney, early the next morning. Here he spent several days, acquainting himself with the affairs of the Church in the town and district, and in preaching and confirming the young at Wollongong, Dapto, and Woonoona. The scenery of the district, which is sometimes called the Garden of Illawarra, struck the travellers as very beautiful. The next town, a few miles further south, was Kiama, also a dairy district. The Bishop took the overland road to it, on horseback, passing through a portion

of the country which a traveller cannot help admiring for its lovely views and picturesque landscapes. Some days were occupied at Kiama, but very heavy rains fell, which made the roads impassable by the young people in the country who were to be confirmed; it was necessary, therefore, to postpone the Confirmation until Monday the 21st. The Bishop preached twice on Sunday.

From Kiama he proceeded to the district of Shoalhaven on horseback, leaving Mrs. Barker to follow by steamer in a day or two. On his way a circumstance occurred which gave the Bishop much pleasure. Passing through the 'Bush,' as the forest is called in Australia, he came to a newly erected building, which was intended for a church, and at which he saw a number of people collected. Upon inquiry he learnt that they had assembled there to meet their Bishop, having learnt that he was to pass that way. And he was then informed that some of them were persons who had known him or seen him in Liverpool some years before. He promised to come down and consecrate this little church, erected by the settlers at their own cost, when it was completed. The Shoalhaven River was crossed in a punt, and the Bishop rested for the night at Terrara, the hospitable abode of Mrs. De Mestre.

A long journey awaited him the next day. To Ulladulla from Terrara was a distance of fifty-three miles, and for the most part through the wild untenanted bush. Two of his clergy, however, were to accompany him. At half-past 8 a.m. they started, and after they had ridden twenty-five miles,

a halt was made to rest the horses, and partake of some refreshment at a 'house of accommodation,' as unlicensed houses for travellers were called. After a halt of two hours they pursued their journey, and for nine miles had to pass through dense bush, which forced them to proceed in Indian file. At the end of this they were met by a party of seven gentlemen, who had come out from Ulladulla to meet the Bishop, and escort him to Mr. Kendal's, where dinner was prepared. Later in the evening, when the moon had risen, the Bishop and his party finished their journey, arriving at Mr. Mason's at nine o'clock.

The visit to Ulladulla was made with a view to ascertain what could be done for the spiritual welfare of the people. There was a schoolhouse but no church, a schoolmaster but no clergyman, stated visits only being paid by the clergyman who resided at Shoalhaven. On the day after his arrival the Bishop held a service in the schoolhouse, which was well attended by the people, to whom he took the opportunity of explaining in clear terms the anxiety which he felt for their Christian progress. An address of welcome was then presented to him, and he had an opportunity afterwards of further conferring with the residents. The results were seen at a later period, in the erection of a church, and the settlement of a minister amongst them.

Returning to Shoalhaven on the 25th, a different road, one by the seacoast, was taken. There were some deep creeks which could only be crossed when the tide was out, but the party were piloted by an Australian black boy, who knew all the short cuts

and dangerous spots, and guided them safely through; he was an intelligent youth, and was under instruction for baptism. Thus they arrived at the half-way house three hours earlier than they had been expected, and at Terrara early in the afternoon.

Saturday and Sunday were spent there. On Sunday the Bishop had three services. Two of these were held in a large store prepared for the purpose, as the schoolhouse was much too small to receive the congregations which were expected, and which attended. The morning service included a Confirmation. In the evening, a third service was held in Mrs. De Mestre's drawing-room, at which about thirty persons were present, including some of the German tenantry, who expressed much pleasure at being able to understand so well what was said by the Bishop. And it was remarked by others, that the simplicity of his teaching in country places was such that it might be understood by a young child. It was a pleasing feature in that day's services, that the chanting and singing were nicely conducted by the young ladies of the family with which the Bishop and Mrs. Barker were staying, and without the aid of an instrument.

Two or three more days were spent in visiting other places in the Shoalhaven district. The 2nd of May found the Bishop and Mrs. Barker back again in Sydney.

There were, however, still portions of the southern part of the diocese of which the Bishop knew nothing by personal investigation, and he was desirous to make himself acquainted with every part as soon as possible. In the month of October, there-

fore, he again left Sydney on a tour of visitation in the south, which extended over five weeks. The part visited lay beyond Ulladulla, and may be designated as the Twofold Bay district. A very interesting account was given of this tour by the Bishop himself in three letters to the editor of the *Church of England Chronicle*, and from these are taken such particulars as are now presented to the reader.

The Bishop left Sydney by steamer on Wednesday, October the 15th, for Twofold Bay, but, in consequence of a southerly gale, did not arrive at his destination until midnight on Thursday. It was not without some risk that horses and passengers were landed at such an hour, no light being exhibited on the jetty. The landing was, however, effected safely, through the careful attention of those connected with the steamer, and comfortable quarters were found at the inn, to which the Bishop was conducted by the clergyman of the district, the Rev. W. Allworth. The next day some of the principal inhabitants were visited, and arrangements were made for services on the Sunday.

The district was divided into three parts—Eden, Panbula, and Bega—the most southern being Eden, and Boydtown on the west and south shores of the Bay. Boydtown and East Boyd had been erected by a gentleman named Boyd, who hoped to have formed a flourishing settlement at this place. On the southern shore an hotel, a store, rows of houses, and one or two detached residences were to be seen. A road from the Monaro Plains terminated at Boydtown. A whaling station with every requisite existed at East Boyd; and this was the only part of the

original design which had been carried out, although on a very small scale. The Bishop in one of his letters writes :—

During the whaling season some of the inhabitants of Eden hire men; and the two or three boats which are employed had captured eight whales this season. They are principally manned by Australian blacks, with one or two whites as head men. They appeared to be a very ignorant and reckless set of savages. The season was just closing, and they celebrated their separation by drunken orgies, which terminated in the murder of one man of the party by the others. They broke up suddenly in the night, and left the place. The next day the body of the murdered man was found near the village, covered with boughs. This is the fourth murder of a similar kind within the last three years.

Eden, on the northern side of the bay, was a small township with several inns and stores. Here there was a Custom House and a Courthouse; but at the time of the Bishop's visit the chief support of the people was derived from the vessels which took shelter in the bay, and the inland traffic from Monaro. Panbula lay twelve miles north of Eden. Here a rich and fertile valley was occupied by a thriving agricultural population. Bega, twenty-four miles north of Panbula, was also a very fertile district, containing some of the finest lands and finest cattle in the colony. The great want of these districts was an outlet for their produce. Merimbula was another part of the district. From the river or lake of that name there was access to the sea, and wool from the Monaro plains was thus shipped to Sydney.

Of this extensive district one clergyman had the oversight, and the Bishop arranged with him that on the next Sunday he should hold Divine service at Panbula, and the Bishop in the morning at 'The Bay.' In the afternoon the Bishop held a Confirmation, and after it administered the Lord's Supper. In the evening he held a third service in the Court-house. The room had been enlarged by means of an awning spread over the entrance, and about seventy persons formed the congregation. On Monday a meeting was held for forming a branch of the Church Society, and a committee was appointed, which met at the end of the week, and proceeded to business. It was resolved to take measures for building a new church.

On Tuesday the Bishop left Eden for Panbula and the Monaro district. At Panbula Divine service was held in a slab building, recently erected for a church. There was a good congregation. As the clergyman was in Deacons' Orders, the Bishop thought it expedient to administer the Lord's Supper. It was the first time that the ordinance had been celebrated there.

From Panbula to Honeysuckle was fifteen miles, and there the Bishop spent the night, intending to make an early start in the morning. The clergyman of Bombala came to meet him, but heavy rain delayed their departure. Setting out, however, at a later hour than that proposed, they began, after a ride of twenty miles, to ascend towards the tableland, the road being directly up the face of a conical range of hills. The temperature began to change rapidly, and as they proceeded it felt cold enough for snow.

On the summit of this tableland there was a fine rich country with abundant pasturage and numerous flocks and herds.

The next day was spent in visiting another portion of this district, not far from the Deligate 'gold diggings.' The clergyman who had been recently appointed was in the habit of holding a service at Deligate in a small church upon Miss Campbell's property. Here the Bishop saw two Aborigines who had been baptized, one of them a little girl, who was brought up as a member of the family in which she was living, and it was hoped might grow up a Christian person. His observation upon this was that 'if the persevering kindness shown in her case and in that of some others had been more frequently exhibited, the prospects of the aboriginal race would have been more hopeful. At present nothing but total extinction seems to await them.'

Sunday, the 26th of October, was spent at Bombala. There was no church, but the congregation met in a new unoccupied store. The adjoining rooms and the verandah were filled with about two hundred and fifty persons, of whom many came from long distances, and some had ridden into the town the day before. A collection, which amounted to 20*l.*, was made for the Church Society; the Sacrament of the Lord's Supper was administered; and in the afternoon a second service was held, the room being again filled. In the evening a third service was held at a place called Maharatta.

On Monday a meeting was held in Bombala to decide upon the site for the proposed church, about

which there was a difficulty. The township was divided by a river, and the Government reserve for a church was on the side opposite to the farm, given by Mr. Boucher, a squatter, as a glebe and residence for the clergyman. After consultation, it was decided to accept an offer made by a Churchman in the district of a site on the same side of the river, a decision with which all parties were content. The sum of 250*l.* was subscribed, and it was resolved to build the church of stone, and to apply to the Church Society for assistance.

The Bishop returned to Eden by way of Kameruka, Merimbula, and Panbula. At the last place a branch of the Church Society was formed, and it was agreed that the salary of the clergyman should be paid to him through the Church Society, thus in some measure avoiding one at least of the objectionable features of the voluntary system. Measures were also adopted for obtaining a site for the clergyman's residence and a glebe.

After a rest of two days at the bay, the Bishop left on Saturday morning for Bega. On Sunday morning, November the 2nd, he found a temporary church, 'rigged the day before by Mr. Wren and a man-o'-war's-man, who was then a servant in the establishment.' It was capable of holding a hundred and fifty people, and at 11.30 a.m. that number was assembled. Morning service was held, and the Holy Communion administered. The Bishop held a second service at three o'clock, at which there was a congregation of a hundred and twenty. There was also a Sunday School at this place, and other tokens were apparent of care for the religious interests of

the people. A meeting had been held the week before to determine the site for a church, and to raise funds for building it. Monday was spent by the Bishop in visiting various places with reference to the church and a glebe.

On Tuesday a departure was made for Wogonga and Botally, but the journey was difficult and trying. It may be described in the Bishop's own words :—

We had a fine morning for our start—five persons and six horses. As it seemed impossible to get to the lake in proper time, it was decided to go round the head of it. This was a great extension of the ride. We crossed the fine ranges of the Bega country, west and north, got into high ranges full of wild cattle which from the increase of the scrub cannot be driven in, and descended upon the river several times. Only one station was reached in a ride of twenty-two miles, and about noon we reached a second. Here we had to decide whether we should endeavour to reach Botally by a way known to our friend, or get a black guide to Wogonga. With some difficulty we obtained the services of an aboriginal, and meanwhile heavy rain came on. But as it was important that I should reach Moruya on Wednesday evening, it was resolved to proceed. Our black guide soon became a willing one, more particularly when he found that he and Mr. Wren had common friends in Victoria. We soon turned off into the bush, where no track was visible. The scrub became thick and thoroughly saturated with wet. Our object was to reach the coast, and we had occasional glimpses of the lake round which we were gradually skirting, with Mount Dromedary on our other hand. We at length got down the ranges to a salt water creek. The water was clear and still, and surrounded by steep ranges, except when the gully met the water. The gully was entirely overgrown with low scrub, and had a very

treacherous bottom. While the black guide was investigating it, the dorsal fin of a large shark was seen close to the shore, and a large white bull appeared on the other side of the morass, and after gazing at us for a few minutes, disappeared. It was a strangely wild scene, made not less solemn by the roar of distant breakers, and the last rays of the setting sun. We could not cross, and were obliged to retrace our steps until, higher up the gully, we found a place under the climbing plants and low scrub where the wild cattle crossed. We could only cross by dismounting and leading the horses through this avenue. We reached Tilba Tilba, a station on the north of Mount Dromedary about sunset. A child was baptized here. Here also our black guide was left, his horse being knocked up, and one of the men on the station rode part of the way to Wogonga with us. There were two lagoons to cross, and twelve miles to ride. But the gale had driven a bar of sand across the mouth of the lagoons, and the track was good. It was dark some time before we reached the hospitable roof of Mr. Foster at Wogonga. The ride had been about fifty-five miles, and the country very rough.

On Wednesday morning, which was very wet, we were not able to set off till half-past nine o'clock. The friends who had been my companions returned towards Bega. . . . Two miles brought us to the Wogonga River, an arm of the sea in fact, with fourteen feet over the bar. We crossed in a boat, the horses swimming after us, and as only three could cross at a time, it was a tedious business, the river being three-quarters of a mile wide. We reached Botally about noon, a new and promising settlement, the land a perfect garden for richness and beauty. The inhabitants are highly respectable, but owing to various causes their present condition is not a very flourishing one. These difficulties will, however, give way before the energy likely to be brought to bear upon the place. They are sixteen miles from Moruya, and can be visited by the clergyman whom I hope to place there. We had again to swim the horses

over a considerable river, the rain fell heavily, and we did not reach Kiora till five o'clock, after a ride of thirty-four miles.

The exposure to wet to which during the two previous days the Bishop had been subjected, brought on a severe attack of cold, which kept him within the house for a day. But on Friday, the 7th of November, he started to visit the Araluen Valley and Braidwood, with the district around. The road was tedious and difficult, the river had to be crossed eleven times, and a creek upwards of thirty. Araluen was reached after a ride of six hours. A considerable population was settled here, chiefly engaged in gold digging. Sunday services were held for their benefit by the Rev. C. H. Rich, one of the Goldfields' chaplains, at this as well as two other stations. It was the close of the day when the Bishop reached the Gold Commissioner's camp at Bell's Creek.

On Saturday he was driven into Braidwood to the house of the Rev. J. Allan, the clergyman of the district, and on Sunday the church was consecrated. But it had been so long in building that it had already become too small for the increased population. Three clergymen assisted the Bishop in the service, at which also the Lord's Supper was administered. In the afternoon thirty-six young people were confirmed from Braidwood and the diggings. A third service was held in the evening. Again on Monday evening a service was held, and the Bishop preached to a full congregation.

The National School—so called to distinguish it from a Church school—was visited on Tuesday, and

the children read to the Bishop from the New Testament. They had, however, first to go home for their Bibles, as they were not allowed to keep them at school. They read well, and the Bishop was pleased with their intelligence.

Wednesday was occupied with a visit to the 'Little River diggings,' where the Bishop held a service and preached. The slab church was inconveniently crowded. In the evening a service was again held in the Braidwood Church, and the Bishop preached for the fifth time to a good congregation.

The Bishop was now anxious to ascertain the state of the few members of the Church of England who were located between Braidwood and Shoalhaven, a distance of ninety-five miles. Many dissuasions were used to prevent his attempting the road, but he nevertheless resolved to do so. He also wished and had arranged to spend the next Sunday at Shoalhaven. A forty miles ride brought him and his companions to Uaralga, where he met with a hospitable reception from a gentleman named Rolfe. A few small farms were scattered about, and the members of the Church of England expressed much thankfulness at the prospect of being visited by a clergyman once in three months. A service was held in the evening, and the children catechised by the Bishop. He found them intelligent and fairly taught.

Starting early on Friday morning, a call was made at a farmhouse, where Mr. Synge, the Bishop's Chaplain, had held service last year on his way from Ulladulla to Braidwood. It being known that the Bishop was coming by that road, a guide met him

from Shoalhaven, and the whole distance of fifty-five miles was accomplished in eleven hours.

On Sunday two services were held in the church, which had been erected since the Bishop's previous visit. It was a neat brick building, provided with almost every requisite for Divine service, and had been thus built and furnished by the liberality of two families. Though commodious enough for ordinary occasions, it was on this quite insufficient, and a good many sat outside. The Bishop baptized a child, and in the evening had a short service in the house.

The remainder of the journey may be shortly told. Skirting along the coast, the Bishop rode to Geringong, where a slab building for Divine service had been erected by two settlers, the Messrs. Gray. A service was held, and a goodly number was present. At Kiama, next day, a service was held, and a collection made towards the cost of the new church in course of erection. A meeting was also held at which a branch of the Church Society was formed. On Wednesday, Spring Hill School, on the way to Jamberoo, was inspected. At Jamberoo a meeting was held, and a branch of the Church Society formed; and on the following day a meeting was held at West Dapto. Arrangements were also made for sub-dividing the Kiama and West Dapto districts. Taking the steamer from Wollongong on the 20th of November, he arrived in Sydney the same evening.

In the last twenty days the Bishop had travelled upwards of four hundred miles, and with the exception of occasional colds, and one or two

accidents, he had been mercifully preserved from all harm, and enabled to fulfil every engagement previously made. Much information had been gained, and much interest awakened, which could hardly fail to be productive of beneficial results. And thus it was that their chief pastor grew more and more in the confidence and affections of the flock over which he had been called to preside.

CHAPTER V.

1857, 1858.

Moore College—Cathedral—Bishop's Speech—Visit to Melbourne—Meetings of Clergy—Broughton Chapel, Bishop's Sermon—Preparation of Synod Bill—Episcopal Residence, Bishops court—Opening of Year 1858—Visit to Monaro—Illness and Death of Archdeacon Cowper—Appointment of Dean of Sydney.

THE arrival of the Principal of Moore College from England (in the month of August, 1856) had led the trustees to consider the matter of the erection of such buildings as were required for the reception of students, and the proper working of such an institution. And they resolved to build a chapel, a hall, a library, and twelve rooms for students, the whole to form part of a quadrangle. The first stone of the new buildings was laid on the 14th of January, 1857, in the presence of an assemblage of clergy and laity, who regarded the undertaking with great interest. The views entertained by the trustees were expressed by the Bishop on their behalf in the speech which he delivered upon the occasion. After speaking of Mr. Moore's munificence in leaving his estate for this and other objects connected with the support and benefit of the Church, he said :—

Taking into consideration the existing educational institutions and the future wants of the diocese, the trustees judged that it would be wise to provide in the first instance for the training of those members of the Church of England who are intended for the sacred office of the ministry. Without, therefore, necessarily excluding any other students, not being in connexion with any other institution, but being anxious to co-operate with St. Paul's, we believe that we act in accordance with the intentions of the late Mr. Moore in making this a theological training college, where those who desire to enter the ministry of the Church of England will generally be required to reside. Such institutions are in accordance with the experience and practical wisdom of England. They are already established in some dioceses; they will soon exist in more. They combine the advantages of that theological course which distinguishes the University of Dublin from the English universities, together with that practical training which no university can supply. . . . In addition to the theological instruction and the composition of sermons, opportunity is afforded for practice in the most useful parts of the Christian ministry. The Benevolent Asylum contains within its walls many aged, sick, and infirm who derive much benefit and consolation from the services supplied by the Principal and the students. The parish of Holdsworthy is placed under the pastoral care of the Principal, while my friend, the Incumbent of Parramatta, has been materially aided by one of the students in carrying on a Sunday service in the remote hamlet of Smithfield.

It will thus be seen that Moore College was calculated, as well as designed, to supply that combined theological and pastoral training through the want of which many who were in former days admitted into Holy Orders found themselves unfitted to discharge the office with which they were invested. And it is only simple truth to say that without it the progress

of the Church would have been greatly hindered from the want of clergymen to perform its ministrations.

Amongst the churches which were in course of erection at this time, the most prominent was the Cathedral. But its progress had been retarded by the difficulty of obtaining funds sufficient to justify the Committee in pushing on the work with greater vigour. Though commenced in May, 1837, the walls were yet incomplete, and the building was without any roof. With a view to awaken the zeal of Churchmen in the diocese to more zealous efforts and greater liberality, a public meeting was held on February the 3rd, and a report laid before it by the Building Committee of the progress made since the last meeting was held in 1853. Over this meeting the Bishop presided. The Committee acknowledged in the report that 'since the arrival of the present diocesan a new impulse had been given to all Church work, and that they themselves had partaken of the influence.'

This meeting, however, was but preparatory to another, larger and more influential, which was held within the walls of the roofless cathedral in the month of May. It was presided over by the Governor-General, Sir William Denison. The estimate of the architect, which was read at the meeting, was that the sum required to finish the building so as to render it fit for public worship would be about 9500*l*. The Bishop spoke with his usual persuasiveness, and other gentlemen followed, urging their fellow Churchmen to put forth fresh efforts for the completion of the sacred edifice. The following

passage from the Bishop's speech shows the light in which he viewed the cathedral, and the grounds upon which he claimed the help which was required :—

To the Bishop the cathedral must be an object of peculiar interest—it is his seat, his pulpit ; there is—in truth what George Herbert calls that of every pastor—his 'throne.' There he can stately minister to the people of his *parochia*, his parish, as his diocese is termed. For as he is the chief pastor, so in this the parish church of the whole diocese, he can, as in the language of ancient statutes he is required to do, minister and preach.

There are many aspects in which cathedral institutions have presented themselves to the minds of thoughtful men at home, and he who is curious in such matters may find them embodied in the reports of the Cathedral Commissioners. But in this case, where so large a proportion of the population of the diocese is gathered together, where people from all parts of the world and of the colony resort, to my mind the most attractive and useful point of view in which to regard it is as a building sacred to the worship of Almighty God, where two or three thousand persons, if need be, may assemble together for common prayer and united praise, where the immigrant, the soldier, the seaman as he lands, the settler from the interior visiting the metropolis with his family, and the poor who desire to do so, may meet their fellow men before their Common Maker, and learn the way of life and salvation through the knowledge of Jesus Christ and Him crucified.

The result of this meeting was that a number of gentlemen came forward and offered, some their money, some their services as collectors of subscriptions, and a fresh impulse was given to the building of the cathedral. More than one such meeting was, however, found necessary before the members of the Church were induced to supply all

that was necessary for its final completion. The sum of 3800*l.* was contributed in the course of the year.

A few days after this meeting, the Bishop found it necessary to undertake another journey to the west, as far as Bathurst, for the discharge of episcopal duties. The journey involved seventeen days' travelling on horseback.

There still remained a portion of the diocese which he had not visited. Stretching away in a south-westerly direction there were districts, the most remote of which was five hundred miles distant from Sydney, in which population was scantily settled, and where public means of grace were almost wholly unknown. He was anxious, therefore, to visit this territory, that he might personally ascertain what could be done for the people. But it was some time before he was able to leave Sydney, so many and pressing were the calls upon his time at headquarters.

In the month of August, however, the Bishop again began his travels, accompanied on this occasion by Mrs. Barker. The journey extended as far as Deniliquin, a township four hundred and eighty-one miles south-west of Sydney. It occupied fifty-two days, during which he was constantly engaged in preaching, holding Confirmations, and conferring with persons in the different localities through which he passed, attending meetings about churches in the course of erection or needed, and taking other steps for promoting the spiritual well-being of the dwellers in those parts. Much of the travelling was done over difficult roads, and in some cases where roads were not yet formed.

When he had finished the visitation of those parts of his diocese, being now on the borders of Victoria, he took the opportunity of visiting Melbourne. There were two objects to be accomplished by going thither. In the first place, it was by far the easier and more expeditious mode of reaching Sydney, the distance from Deniliquin to Melbourne being about one hundred and sixty miles, and the voyage by steamer from Melbourne to Sydney taking about forty-eight hours. But he was also desirous of obtaining information from Bishop Perry and others with reference to the Act of the Legislature by which the Church Assembly of that diocese was constituted. He wished further to learn whether it worked beneficially, and what advantages it had conferred upon the Church. In making these inquiries he was actuated by the desire to proceed in the best way in introducing synodical action into his own diocese.

Melbourne was reached from Echuca, a border town, with the aid of fresh horses, in four days. The whole distance travelled since leaving Sydney was about eight hundred miles. The Bishop and Mrs. Barker were met and warmly welcomed on their way into Melbourne by the Bishop and Mrs. Perry, and were thankful to rest with them at Bishops court for a few days.

In Melbourne, Church people also were well pleased with this visit of their Metropolitan, and showed him much hospitality during his stay. Addresses were presented to him; a public breakfast was given by the members of the Church Assembly to which he was invited; there were two other

gatherings of a social character which were largely attended; and various opportunities were afforded him of meeting the clergy and laity, and learning from them the religious condition of the Church. He preached several times during his stay, and always to large and interested congregations. On the 12th of November this pleasant visit came to an end, and the Bishop and Mrs. Barker returned to Sydney.

After this absence of two months there were many things which called for his attention, but while dealing with them and other matters which arose from day to day, he was anxious to put the clergy in possession of the information which he had obtained at Melbourne regarding the Church Assembly of that diocese. With this view he invited the city and suburban clergy to meet him in Sydney that he might lay that information before them. They met the Bishop accordingly on the 1st of December, and heard from him what he had gathered as regarded the constitution of the Assembly, its satisfactory working, and its practical usefulness. A similar meeting was held at Parramatta of the clergy of that town and the surrounding districts to receive the like information. The object of both meetings was to enable the clergy to form correct opinions upon the introduction of synodical action into their own diocese.

On the 17th of December the newly-erected chapel at Moore College was formally opened and licensed by the Bishop as a place of worship, under the title of 'Broughton Chapel,' in memory of the first Bishop of Australia, and of the eminent services

which he had rendered to the Church over which he had so ably presided.

On that occasion Bishop Barker preached a sermon, which was afterwards published, entitled 'The Sons of the Prophets,' a few paragraphs from which will more fully explain the objects he had in view in bringing the College into existence, and the service he hoped it would render to the Church:—

It is hardly possible to imagine anything more likely to form the ministerial character aright than a college of this kind. At the proper period of life, young men whose hearts have been touched by the grace of God, are brought into close and friendly relation to one able and desirous to direct their studies, and to mould their characters with continual reference to their sacred calling. Having some experience in life, having a certain amount of previous instruction, actuated by a desire to engage in the highest of earthly duties, these young men are placed under the guidance of one to whom they look up with the confidence and affection of children and the reverence of disciples.

If a young man has enjoyed the advantages of such an education as may now be obtained in the colonies at our public schools, has exhibited diligence and achieved success in his collegiate course, and is desirous of dedicating his powers and acquirements to the service of God in the ministry of the Word, I know of nothing at present which, humanly speaking, is better calculated to fit him for this work than the course of training which awaits him here. The influence of the head, the instruction of the teacher, the affectionate care of the father, are found in combination with opportunities for the acquisition of practical and pastoral experience which few other situations could afford. The school for the young, the hospital for the aged and infirm, the congregation in the bush, as well as direct theological instruction and the habitual composition of sermons, all supply to

the earnest student invaluable means of becoming 'a workman that needeth not to be ashamed.' And it will not be the fault of this institution if the newly ordained minister does not go forth to his work knowing what is to be done, and animated by an earnest desire to accomplish that which he has been qualified to perform.

This doubtless was the intention of those who originally founded this College, the intention of the liberal donor and the friends by whom he was advised. One of these, the one to whom the foundation is chiefly owing, has passed away. But he left friends in this colony and in England who would not willingly let his memory die. He who, as Bishop of Australia, did, with much foresight and great disinterestedness, form five other dioceses out of his own, has surely deserved to be held in grateful remembrance by all who desire the extension of Christ's kingdom upon earth. One of those,¹ who admired his character, and loved him as he deserved, left the sum of money which has served to erect that portion of the chapel which is already built, and which in honour of his memory is henceforth to bear his name.

I may add one word as to the pecuniary state of the College. For many years it was not possible to open it, because the sum annually at the disposal of the trustees did not permit them to enlarge the building, or to supply a stipend for the Principal. By the liberal assistance of my co-trustees, and by means of Dr. Wharneford's gift, these difficulties have been, in some measure, overcome. The accumulation of past years has, however, been expended upon the present structure, and I regret to say that a considerable sum will be necessary to discharge the debt and to complete the buildings by adding six more rooms, a hall, and a library. The expenses already incurred were absolutely necessary, in order that the institution might be properly established. I have no doubt of the beneficial

¹ The Rev. Dr. Wharneford, who gave 1000*l.* to be expended on some permanent memorial of Bishop Broughton.

effects of this College.¹ I believe it will be the means of conferring great blessings upon the colony, and I feel assured that its advantages have only to be known to secure for it that measure of public assistance which will at the same time complete the present design and relieve the trustees from their pecuniary responsibility.

The subject of synodical action now occupied a large place in the Bishop's thoughts. He was fully satisfied that a wisely constituted synod was calculated to be of great advantage to the Church, as it would relieve the diocesan of many cares, would afford the clergy and laity alike opportunities of discussing matters connected with the Church's welfare, and, by the united action of Bishop, clergy, and laity, would be enabled to frame such regulations as were considered to be expedient for its better government. Having arrived at this conclusion, in which he was supported by the leading members of the Church, lay and clerical, he requested five gentlemen of high repute as lawyers to frame a measure for attaining the desired object. By three of these, Sir Alfred Stephen, chief justice of the colony, Sir William Westbrooke Burton, a retired Indian judge whose name has been already mentioned, and Mr. Alexander Gordon, a barrister recently arrived from England, the work was undertaken, and much time

¹ These anticipations were amply realised in the subsequent history of the College. The number of students who passed through the College from its foundation to the end of the year 1884, and were admitted to Holy Orders, was one hundred and fifty-one. Most of them were then to be found in the dioceses of Sydney, Melbourne, Tasmania, Goulburn, Bathurst, and Queensland. A few had died. The testimony generally given of them by the bishops of those dioceses was that they were amongst the most useful and efficient of their clergy.

and attention having been bestowed upon the matter, a carefully prepared Bill was drawn to secure legal validity for the action of the synod. This Bill was, in the first place, to be laid before a conference of representatives of the diocese, clerical and lay, and, if approved, then to be submitted to Parliament for its legislative sanction.

In the month of February, 1858, the episcopal residence, which had been for some time in course of erection near to Randwick, was so far completed as to admit of occupation by the Bishop. It was a great relief to him and Mrs. Barker to have a permanent residence, away from the dust and heat of Sydney, and the almost hourly interruptions which residence in the town involved. But this was not accomplished without considerable personal sacrifice on the Bishop's part. Out of certain funds which the Government held for Church purposes, the sum of 3000*l.* was allowed towards providing a residence for the Bishops of Sydney. This amount was, however, far from sufficient for the purpose. The price of materials, the rate of wages, and the cost of everything, had so largely increased since the discovery of gold in Australia, that it became necessary to provide a large sum in addition. And the Bishop generously devoted 2000*l.* of his own money for carrying on the building. Even this, however, did not suffice, and he found himself under the necessity of borrowing 2000*l.* more, involving on his part the annual payment of a considerable sum in the shape of interest.

The year 1858 opened with pleasanter and more encouraging prospects than its predecessor. A

good deal had been accomplished in overcoming difficulties, in settling additional clergy in new positions which had been opened up, in the general quickening of the Church, and awakening a livelier interest in the extension of the ministry and the ordinances of the Gospel in the diocese. The income of the Church Society in the second year of its existence had risen to 7400*l.*, while, in the country districts especially, an increase of energy had been infused into parochial work. This was, perhaps, in great measure due to the encouragement and help which had arisen from the frequent visits of the Bishop, and his intercourse with the members of his flock during those visits, and to the kindly influence which he exerted over those who came in contact with him, as well as to his public ministrations.

The earlier months of the year were spent chiefly in Sydney, and places near to it, in the sedulous discharge of the duties of his office, and in meeting the constant claims upon his time which were incidental to his position in the community. In the month of April, however, he was again in the country, at Hartley, in the Blue Mountains, eighty-five miles distant from Sydney, laying the foundation-stone of a new church, and encouraging the people to carry the work out to completion. This involved a journey on horseback of a hundred and fifty miles.

In the end of the month of May his attention was directed to the Monaro district, in the southern part of the diocese. Accompanied by Mrs. Barker, he set out for Cooma, distant from Sydney two hundred and fifty-seven miles. During the journey, as well as when he arrived at his destination,

he was engaged in preaching, confirming, and in other services. The journey occupied thirty-five days.

During the Bishop's absence from Sydney on this journey, the Venerable Archdeacon Cowper was seized with an illness so serious that it proved to be his last. When the Bishop arrived at Parramatta on his return, he learnt that his aged and valued friend was unlikely to continue on earth much longer. Upon hearing this, he hastened to town, and drove at once to St. Philip's Parsonage, that he might see the Archdeacon once more, if yet alive. The Archdeacon was glad of the opportunity thus afforded him of hearing words of comfort from the dear Bishop, but he was too weak to converse. All that he could say was, 'I am waiting, at peace within, my summons to depart.' That summons came on the morning of the 6th of July, and he went home to God, 'full,' the Bishop said, 'of faith and of good works, and left not his equal behind.' His ministry in Sydney had extended over forty-nine years, marked by faithfulness, unwavering consistency, benevolence, self-sacrificing devotedness to the service of God, and the winning of souls for Christ. In his journal, the Bishop made the following entry relating to his funeral:—

The estimation in which he was held was shown by the fact that a public funeral was accorded to him by the Government, which was attended by the Governor-General, the judges and civil officers, and all the clergy, and that about twenty-five thousand were present at the funeral, large numbers of whom came in from the country to do honour to one who had lived a blameless and devoted life

amongst them for forty-nine years, had baptized and married many thousands of them, and had boldly and unflinchingly set his face against every form of evil, while he faithfully preached Jesus Christ and Him crucified.

Shortly after the Archdeacon's death, the Bishop thought fit to offer to his son, the Rev. William Macquarie Cowper, M.A., the incumbency of St. Philip's parish, in succession to his father, which he accepted. He also, in the prospect of the early completion of the cathedral, appointed him Dean of the cathedral, with archidiaconal powers within the city and its suburbs. The appointment was upon the condition that upon such completion, he should remove from St. Philip's and take charge of the cathedral and the district attached thereto. This union of the offices of a dean and archdeacon was in accordance with the recommendation of the Cathedral Commissioners in England.

The following were the duties laid down by the Bishop in the instructions forwarded to the Dean with the deed of his appointment :—

In the present instance the Dean invested with archidiaconal powers, ought :—

1. Privately to advise, exhort, encourage, or reprove any parochial clergyman, as there may appear to him to be occasion, in matters relating to the ministry ; also to suggest to any parochial clergyman and (if requested) aid him in the erection of a church or school, or the establishment of an additional service, or the adoption of any other means for promoting the spiritual welfare of a parish or district, but not to control or (unless requested) actually interfere with any clergyman in his parochial arrangements.

2. To inform the bishop of any matter relating to a clergyman or to any parish or district within his jurisdiction with which the bishop ought to be acquainted ; to suggest to the bishop the formation of new or the subdivision of existing parishes or districts, and the appointment or location of additional clergymen or catechists.

3. To seek for young men suited for the ministry, or for laymen willing and qualified to hold services in places in which there is no clergyman available.

4. To inquire from time to time respecting the condition of all ecclesiastical buildings, the uses of church property and the trusteeships, and to make reports to the bishop as the circumstances of each case may make advisable.

The Dean invested with this authority ought to be regarded by the clergy within the limits of his jurisdiction as the person to whom they should apply whenever they stand in need of advice or assistance in any matter relating to their parishes or districts.

He ought also to be regarded by the bishop as the person to whom he should refer whenever he requires information or counsel upon any matter relating to the clergy, the arrangement of parishes and districts, the location of new clergymen or catechists, and the general welfare and progress of the Church.

It is essential for this efficiency that one holding so important an office should possess the confidence both of the bishop and the clergy, and should be esteemed by them as one whose Christian faithfulness, integrity, sound judgment, and kindly sympathy may be thoroughly relied upon. With these qualities there ought also to be combined energy of mind and activity of body, a talent for arrangement and organization, a power of calling forth and directing the energies of others, a discrimination of character, a temper not easily ruffled, a readiness in seizing favourable opportunities, patience in waiting for the proper time to commence an undertaking, perseverance in carrying out

whatever has been commenced, and, above all, an ardent missionary spirit and a strong faith in the promises of GOD.

An influence over the clergy is to be acquired not by an assumption of authority, or by a periodical official visitation, but by a frequent brotherly intercourse with them, and the habitual manifestation of a kindly interest in their concerns.

CHAPTER VI.

1858, 1859.

Primary Visitation—Conference on Synod Bill—Subsequent Proceedings—Withdrawal of Bill—Church Progress—Educational Difficulties—State Aid withdrawn from Goldfields' Chaplains—Voluntary Efforts—Bishop's Letter on Offertory.

HAVING now visited every part of his vast diocese and made himself personally acquainted with its condition and wants, the Bishop summoned the clergy to attend his Primary Visitation, which was held in the temporary cathedral on the 23rd of November, 1858. Some of the more important districts he had visited twice or thrice, and he was, therefore, able to speak with the weight acquired by knowledge and experience. The number of clergy in the diocese was now seventy-six, nearly double the number which he had found upon his arrival. Forty places of worship had also been completed within that period, of which twenty-six were substantial stone or brick buildings; the others were some of stone and some of wood, and, being used for day or Sunday schools as well as places of worship, were called school-churches.

In the earlier portion of his Charge the Bishop alluded with much delicacy of feeling to the changes

which had taken place in the diocese since the last visitation of his lamented predecessor, and to the spirit in which he desired to continue the work which Bishop Broughton had begun. He said :—

Before I proceed further, I wish to express my sympathy with those of the senior clergy who were accustomed to hear another voice on these occasions, and to listen to the grave and affectionate counsels of my revered predecessor. I am conscious that by some of you, my reverend brethren, the changes which time and death have made since you were last called together must be painfully felt. It is my desire that nothing may be said or done by me which shall needlessly increase that feeling of regret. While I conscientiously maintain those opinions which for more than a quarter of a century I have publicly professed, I have that regard for the memory of the late bishop, and that admiration of the catholic spirit of our beloved Church, which will, I trust, prevent me from promoting a spirit of party in that portion of the Church of England over which, in accordance with the law of the realm, I have been appointed to preside.

And he then pays the following graceful tribute to the memory of Bishop Broughton :—

The memory of the late bishop may well be held in honour throughout the Province of Australia. His zeal and diligence, his high-minded and disinterested sacrifices, the foresight displayed in the formation of new dioceses, the patience with which he met the difficulties of his position, are well known to me, and although it was not my privilege to be numbered amongst his personal friends, the opportunities I have possessed of becoming acquainted with the excellencies of his character and the primitive virtues of his life, have inspired me with a genuine and affectionate regard for the first Bishop of Australia. . . . The last words of the dying bishop evinced the predominant

feeling of his heart :—‘ The earth shall be filled with the glory of the Lord.’

The religious education of the young was a subject which occupied a large place in the Bishop's heart, and it was one of the first topics upon which he dwelt in his Charge. The following passage shows the difficulties with which it was beset at that time :—

The state of our primary schools is a cause of much anxiety, and the subject of education in them is one which ought to be settled without further delay. There has been a considerable improvement in the character and attainments of our teachers, and if the sum granted by Government had been in proportion to the numbers educated in our schools, there would have been no lack of funds for school buildings. At present we labour under three great disadvantages. The stipends of our teachers are of less amount than those given in the schools of the National Board ; we are unable to supply our schools with proper apparatus and furniture ; and if the members of the Church of England desire to erect a school in any locality they are obliged to supply the necessary funds without receiving any Government assistance whatsoever.

The tendency of the public policy was against denominational schools, and in favour of those which were established by the Government after the model of Lord Stanley's system for Ireland, and the sums of money voted by the Legislature for the latter were entirely out of proportion to those voted for the former—considering the number of children educated in them respectively. The Bishop's anxiety was that the rising generation should be educated in such a manner that the principles of the fear of

God and practical righteousness might be implanted in them, and he believed that this could only be done by inculcating in their daily course of instruction those Christian truths and precepts which are essential to the right knowledge of God and of His will. He saw large numbers of young persons growing up in the interior without the means of education within their reach, while in many of the existing schools the Church was unable to exercise any religious influence. He felt this to be 'a great evil, and fraught with disastrous consequences to the religious character of the rising generation,' and he therefore anxiously desired a fairer adjustment of the grants from the State, and larger assistance to the Church's schools.

Passing from this topic, he turned to others connected with the pastoral office—the preparation of the young for Confirmation, the preaching of the Word, public and private ministrations, pastoral visitation, and visitation of the sick especially. The following passage shows what he thought of pastoral visitation and its value:—

Our opportunities of usefulness are indeed many and most favourable in this colony. Wherever my duties lead me I find that the visits of a clergyman who desires to make full proof of his ministry are greatly valued. The chief complaint in some places is that the clergy are so few, in others, that their visits are so infrequent. The difficulty of regular parochial visitation is indeed great, but it is not insuperable, and to all of you I would affectionately recommend the consideration of his example, who, day and night for three years, from house to house, ceased not to warn every man, and teach every man the whole counsel of God. Pastoral visitation and visitation of the

sick form as important portions of our duty as the public ministrations of the sanctuary. The arrangements for them should enter into our daily life. We should carefully consider the best modes of discharging them, and should conscientiously adhere to them. It is not, indeed, practicable, or even desirable, that your intercourse with your flock should be confined to that which is strictly ministerial; visits of a friendly and social character may be interchanged, but let not the pastor forget that all his communications with his people should eventually lead to these great ends—their own salvation, and his everlasting joy in their union with the Lord.

He thus adverted to some difficulties and hindrances peculiar to the colony:—

The fluctuating character of an active population, which can hardly afford the time necessary to receive an impression; the independence, bordering upon unwillingness to yield even a reasonable submission to authority; the want of those common ties which by residence and long acquaintance unite the pastor with his flock at home, deprive us of many of the advantages which the parochial clergyman in an older and more settled country enjoys.

It will interest the reader to observe the Bishop's views upon the attitude which it seemed to him the Church of England ought to maintain towards the Church of Rome (this latter claiming nearly one-third of the population of the colony). They are thus expressed:—

The Church of England, as a faithful Protestant communion, will always find itself in opposition to the Church of Rome. We cannot expect that it will ever be otherwise, or that our protest against the assumptions of the Bishop of Rome will cease to be required. Since*the days in which our forefathers cleansed the sanctuary, and

returned to the old paths, preserving the ancient order and rule, little change and no improvement has taken place in the doctrines taught by the Church of Rome. The decrees of the Council of Trent, and the recent addition to the creed of the article of the Immaculate Conception, more than justify the charge of corrupting and perverting the Word of God brought by our reformers against the Church of Rome, and unless we are prepared to exchange our scriptural light for her darkness, there never can be peace with Rome.

In saying this, I am by no means to be understood as desiring that a war of religious controversy should be commenced. And yet I would not have you lay aside your weapons because there is no immediate or apparent need of them. An acquaintance with the Romish controversy does not imply a love of controversy, or that scriptural instruction is to be superseded by the introduction of polemics. But as in a painting, so in our teaching, it may be desirable, and even necessary, that the light of truth should be exhibited against the dark background of error.

One of the great dangers to which the Bishop alluded was one which still prevails in many quarters, it was indifference to distinctive Christianity and consequent apathy in regard to the extension of Divine truth. He thus warned the clergy respecting it :—

It is a short and easy way to get rid of what politicians call the religious difficulty, to treat all religions alike. But persons who adopt this principle cannot be expected to feel any real earnestness upon the subject of religion. True Christianity drawn from the Scriptures admits of no compromises. It cannot say that they who deny, and they who believe the Divinity, the Incarnation, and the Atonement of our Lord, are alike secure in their hopes for eternity. It does not teach that one man may be justified by faith only in the merits of the Redeemer and

another by his own inherent righteousness. In all matters relating to the soul's salvation, its language is—'He that is not with Me is against Me.'

Our safeguard against this danger is distinctive religious teaching. Our people should be taught not only why they are Christians and Protestants, but why they are members of the Church of England. He who has learned to love the scriptural faith as exhibited in our articles, the apostolic order, the devotional spirit, and the reasonable services of our Church, is not likely to err from her fold.

The view which he took of the responsibilities of the Church, and the energetic spirit in which he wished to see her acting in the colony, may be judged by the following passage :—

Considering what the Church of England and Ireland is in the United Kingdom, the vigour which she has displayed in the last half century, her rapid increase, her missionary efforts, the wonderful exertions made at home, her adaptation of herself to the wants of the population, it must be admitted that, if we in Australia are to follow the example of activity, energy, and liberality which she has set, we have yet much to commence. We shall make more combined and systematic efforts for the education of her members in the interior, where young children are in danger of growing up as ignorant as the aborigines. We shall make some efforts for the aborigines themselves. We shall, in imitation of other societies, seek the salvation of the South Sea Islanders. We shall send our catechists and missionaries into the lowest portions of the city. We shall seek out the sailor in his ship and in his lodging, and shall endeavour to supply the spiritual wants of every foreigner, be he German or Chinese or Malay, who comes to our shores. We shall revise our education scheme, and include in it the blind, the deaf, and the dumb. We shall take the child in the infant school, and bring him up for the Lord, nor leave him at any period of his education

without the knowledge of the Word of GOD. The influence of the Church will thus be felt in every part of the colony, and by every member of our communion.

He thus sought to encourage the clergy in the pursuit of their sacred calling :—

My Reverend Brethren,—This is your high and glorious mission. It is your privilege to persuade men to be saved. You have an undoubted commission. You have faithful promises of direction and help. You have the testimony of your hearers' consciences, when your work is carried on with the highest degree of earnestness and vigour. Let me exhort you never to lose the testimony of your own consciences that your work is thus carried on. Live in and for your ministry, for this is indeed your happiness and your life. The clergyman whose time and thoughts are wholly taken up in his sacred calling is one of the happiest of men, and the most useful. His is truly an angel's life—unwearied service and unceasing praise. The benefits he confers are of the highest value, the friendships he forms of the most intimate and enduring character, while his own spiritual progress is one of the means by which the Church is edified. He has his sorrows, anxieties, and sufferings, it is true, but they are the marks of the Lord Jesus, and lead to inward conformity and closer union with Him ; while his joys are heavenly, he has meat to eat of which the world knoweth not, and in his way through the wilderness he drinks of that river whose streams make glad the city of GOD.

The Visitation was followed on the next day by a Conference of the Bishop, the clergy, and lay representatives of the several parishes throughout the diocese, chosen in accordance with instructions issued by the diocesan. The object of this Conference was to consider the draft Bill which had been prepared by the three gentlemen before named

in consultation with the Bishop, to enable the Church to meet in synod and regulate its own affairs through its authorised representatives. Some measure of this kind had been long contemplated. As far back as the year 1850 the metropolitan and other bishops of Australia met in Sydney for consultation, and agreed unanimously, 'that there were many questions of great importance to the well-being of the Church in that Province, which could not be settled without duly constituted provincial and diocesan synods.' And in 1852 Dr. Broughton, then the metropolitan, before his departure for England, called his clergy together, to explain his own views and to ask for their counsel as to the best mode of overcoming the difficulties which surrounded the subject. It had also engaged the attention of Bishop Barker from the time of his entrance upon the episcopal office, and in some measure even before that event. The steps which were taken by him to obtain information concerning the working of the Bill by which the Diocese of Melbourne was enabled to manage its affairs, have been already spoken of, as also the methods which he adopted to ascertain the views of his clergy as to the desirability of instituting synodical action. Having thus satisfied himself upon these points, he resolved that the time had come for definitely determining the future course of action.

On the morning of the day appointed for the meeting of the Conference, Divine Service was held in St. James's Church for the members. The service consisted of the Litany and the Holy Communion. At 3 p.m. the Conference assembled

in the Church Society's House, Phillip Street, and after prayers the names of the clergy and lay representatives were called over by the Bishop's Registrar. One hundred and thirty responded to their names. The Bishop then delivered an address in which he lucidly and succinctly explained the object for which he had summoned the Conference, his own action with reference to the creation of a synod, and the reasons why he was anxious that the synod should be founded upon a firm and stable basis. He reminded the Conference that there appeared to be three things included in the action of a synod—its constitution and powers; the management of property left in trust for the Church; and the discipline necessary for the preservation of order and the punishment of offences.

It was soon evident that a considerable difference of opinion prevailed amongst the members as to the nature of the Bill for which application should be made to the Legislature. It was thought by some who, from their position in the Church, their intelligence, and their acquaintance with Church history, had a right to be heard, that a simple Bill to enable the Church to meet in synods was all that would be necessary. But after a full discussion of the matter it was resolved by a large majority—more than two to one of the members—that the draft Bill before the synod should be taken into consideration. The Conference then proceeded to consider the Bill clause by clause. It underwent some considerable modifications; there were some clauses relating to Church discipline which were judiciously withdrawn, and one substituted empowering the synod itself,

when legally constituted, to establish a tribunal for the trial of offending clergymen. The Bill thus amended was adopted by the Conference, and a committee appointed to take charge of it during its passage through the Legislature. The Conference, having thus fulfilled the purpose for which it was summoned, was dismissed by the Bishop, after an address from himself, with the Benediction.

The Committee appointed by the Conference proceeded to take the necessary steps for submitting the Bill to the Legislature. But it was not until the month of October in the following year (1859) that it was introduced into the Legislative Council. There it underwent the careful scrutiny of a Select Committee, which took voluminous evidence regarding its objects, its expediency, and its various provisions, and recommended certain amendments. This proceeding was not completed until 1860, shortly after which the Parliament was prorogued. In the next session the Bill was again taken up, and on November 1st, 1860, the second reading was carried, four only out of nineteen members voting against it. Almost immediately after this the Parliament was dissolved, and the progress of the Bill was again stopped. During the election which followed, a cry was got up by the Roman Catholics and others that the design of the Bill was to obtain for the Church of England in the colony the position of a dominant Church. It was a very easy thing to disprove this from the Bill itself, and to show from the evidence given before the Select Committee, that no such idea had ever been contemplated by the promoters. All that they wanted was that their Church should be enabled to

manage its own affairs as other religious bodies in the colony were enabled to manage theirs.

When the new Parliament was called together the Bill came again before the Legislative Council, which passed it and sent it down to the Legislative Assembly. There it was read a first time, and the second reading was fixed for April 12th, 1861. But here an impediment occurred in consequence of a difference of opinion which had arisen amongst the promoters. Without consulting them an amendment had been made in the Bill by the Legislative Council limiting what was called the Bishop's veto,¹ and forbidding its exercise in matters which were 'of temporal concern only.' The Bishop of Sydney was so anxious to procure the passing of the Bill that, although he did not approve of this restriction, he would rather have taken the Bill with that blot than lose it altogether, and with him the Sydney Conference Committee agreed. But the Bishop of Newcastle and other members of the Church in his diocese were opposed to this course. With this division of opinion existing amongst those who had applied for the measure, it was thought better not to proceed with it any further. The member of the Assembly who had charge of the Bill was therefore requested to ask leave to withdraw it, which, after an explanation of the circumstances, he was allowed to do, instead of moving the second reading. This was no small disappointment to the Bishop of Sydney, after all the pains and labour which he had

¹ The term 'Bishop's veto' was applied to the Bishop's assent being necessary to the passing of any act of synod which was to be binding on the Church.

bestowed upon the matter, anxiously desirous as he was to be relieved of some portion of his autocratic power, and to avail himself of the counsels of his clergy and laity gathered together in a constitutional assembly. But for the present the hope of obtaining this benefit was deferred.

Meantime, however, the work of the Church was going forward satisfactorily. The number of the clergy was gradually increasing. New parochial or missionary districts were being formed and supplied with clergy. The report of the Church Society stated that seven new churches had been opened for Divine service, providing accommodation for three thousand persons, while twelve others were commenced or in progress which would provide sittings for about two thousand five hundred more, and three school-churches were also in course of erection. Moreover, in addition to these evidences of external life, there were not wanting indications of that which was spiritual in various quarters.

The year 1859 was a year of Confirmations for the city and suburbs, and for the nearer and more populous country districts. The numbers confirmed showed a considerable increase, evidencing probably greater efforts on the part of the clergy to induce the young to come forward and devote themselves to the Lord's service, and a greater willingness on their part to make a public profession of their baptismal vows.

A mission church was opened in the district of St. Barnabas, at the south end of Sydney, for the special benefit of those who were denominated 'the working classes,' and the large congregation with

which it was at once filled gave evidence of the appreciation which they entertained of the work thus undertaken for their benefit. The district had but three years before been noted for moral degradation, gross vice, profanation of the Sabbath, and the foulest sins. A missionary had been placed there by the Bishop, who was specially suited to deal with those who were addicted to these evil ways. He was one who knew their habits of thought, their methods of acting, their special temptations, and how to approach them, for he himself had once been the slave to similar vices. By the grace of God, however, he had been turned from darkness to light, and from being an enemy of the Gospel into a devoted follower of Christ. He was, therefore, able to speak to such of its power from his own experience, and in many cases, through the Holy Spirit's application of it to their hearts, wonderful changes were wrought. The moral aspect of the neighbourhood became entirely altered, and men and women with their families who had lived without God, and in utter opposition to His laws, were found Sunday after Sunday in the house of prayer and praise, and not a few of them regular and devout communicants. Similar effects, though in a less striking form, were produced in other parishes.

There was at this time a considerable Chinese population in Sydney and at the Goldfields, and it was felt strongly by the Bishop and others that some effort should be made for their evangelization. The subject was brought before the Committee of the Church Society, and as a first step the Bishop was requested to communicate with the Bishop of Hong Kong with a view to obtaining a catechist from

thence competent to carry on missionary work amongst his countrymen. He was also requested to send a supply of the Gospels in Chinese, with some other simple and elementary books of Christian doctrine in that language. For this purpose 25*l.* was forwarded to him by the Society. With the latter request the Bishop of Hong Kong at once complied, but a missionary he was not able to send. His own impaired health brought him to Sydney a year afterwards, and he then explained in a public meeting the reasons which rendered that impracticable. These facts are stated to show that, although little was done for the Chinese at that time, the obligation resting upon the Church to make known the Gospel to those foreign brethren was at least recognised, and its fulfilment attempted.

It has been already stated that one of the objects which the Bishop had very much at heart was the moral and religious education of the young. He said he regarded it as—‘one of the first great wants of a civilised community; whether it is looked at in a domestic and social point of view, or in its more general bearings upon the future condition of society at large, or is estimated as affecting the highest interests of human nature, it was impossible to overrate its importance. Properly considered, it came home to the parent, the philanthropist, the magistrate, the statesman, and, above all, to the Christian minister, and demanded their most zealous efforts for its advancement.’ It was therefore his constant aim both to extend it widely and to improve its quality. But his efforts in these respects were greatly impeded by the policy of the Government.

Primary education in the colony was at that time under the direction of two distinct Boards, one designated National, the other Denominational. Under the former were placed the schools mentioned on a previous page as established after the model of the Irish National Schools; under the latter the schools aided by Government funds in connexion with the Church of England, Roman Catholic, Presbyterian, and Wesleyan communions. Funds for administration by both these Boards were voted annually by Parliament, but the amount for each was placed on the estimates by the Executive. It was difficult, however, if not impossible, to obtain for the Denominational Board funds sufficient to meet its wants, and to provide for the due extension of schools of that character. The National Board, on the contrary, was more than amply provided with funds, having enough and to spare when it had met all claims at the close of the year. The Denominational Schools had to be built and furnished and kept in repair by the private liberality of those who wished to have them. The National Schools were built and furnished, provided with all necessary apparatus, and repaired with funds wholly supplied from the Colonial Treasury. The teachers, too, in the National Schools were generally more highly paid than those in the Denominational, while the work required of them was no more than that required of their less-favoured brethren and sisters in the teaching profession. But in addition to this, it became every year more evident that the policy of the Government was to foster the National, and depress the Denominational Schools. The votes pro-

posed to Parliament and passed for the National system were annually increased, while those for the Denominational were stinted to such a degree that applications for new schools under that Board were of necessity refused. In the year 1859 it is believed that the grants for National Schools were, *in proportion to the numbers taught*, more than three times larger than the grants for Denominational. All this was most discouraging and trying to the Bishop, after the pains he had taken, and with success, to improve the schools in his diocese.

There was also at this time a growing disposition in the Legislature to withdraw pecuniary assistance to the different religious denominations, although the entire abolition of State aid to religion was as yet only looming in the future. A step towards it was, however, now taken by a resolution of the Legislative Assembly to discontinue the payment of stipends to the Goldfields' chaplains, and also of a supplementary grant which had been made to the State-paid clergy in consequence of the increased cost of living, consequent upon the discovery of gold. These withdrawals involved the necessity of devising some scheme for making up the deficiency thus occasioned.

In the case of the Goldfields' chaplains the Bishop proposed to appeal to the members of the Church for special contributions to a fund, of which the Church Society should be requested to become treasurer. He proposed also that this fund should be strengthened by offertories from at least the wealthier congregations, while it was expected that the population upon the Goldfields, to which the

ministrations of the chaplains were extended, would be able to provide one-half of the stipends. By these means it became possible to sustain a reduced number of clergymen on the Goldfields for a few years, so that the people settled thereon might not be entirely destitute of the means of grace. But it was with much difficulty that this was accomplished. The congregations to be helped were scattered over a very wide area, and it involved a large amount of riding to visit and minister to them. The state of things was at a somewhat later date well described in a letter to the Bishop dated Sofala, January 1st, 1861, by the indefatigable chaplain, the Rev. A. H. Palmer, who was located in the western districts :—

I cannot conceal from myself that the effect of the withdrawal of the Goldfields' stipends has been very disastrous to the moral and religious interests of the mining community. It has resulted, as your lordship is aware, in the withdrawal of one of the two ministers of the Church of England formerly resident on the western Goldfields. There was always and still is ample work for three. The Church services have consequently been reduced in number by more than one-half. And under the present arrangement it is absolutely impossible for the clergyman to visit amongst his people. At this time there is only one minister of religion besides myself of any denomination (there were formerly five) resident on the western Goldfields. And the ministrations of that one, so far as the Goldfields are concerned, are constantly confined to Sofala and the immediate neighbourhood. No minister of any Protestant denomination excepting myself now visits Tambaroora, Bald Hill, Hargraves, Windeyer, or the Pyramid. Under the present system I feel that all which is or can be done merely prevents the knowledge of religion from dying away, tends but little to its propagation, and, still less in a greater part

of the district, to bringing up the young in the nurture and admonition of the Lord.

The case of the parochial clergy was dealt with in the manner described in the following circular addressed to the clergy throughout the diocese, which the Bishop requested them to lay before their congregations or their official representatives. It is distinguished by that calm judgment, wise consideration of circumstances, and tenderness in dealing with prejudices, which were conspicuous traits in his character. On this account, and as it led to the introduction of the Offertory into general use in the diocese, it is given without abridgment :—

Bishopscourt, January 3rd, 1860.

Reverend and Dear Sir,—The pecuniary position of many of the clergy has been so materially affected by the withdrawal of the supplementary grant for religious worship, that I feel bound to propose some mode of relieving them from the very painful consequences of the diminution of their income.

I am aware that in some parishes the deficiency has been already made up by special contributions. In other parishes nothing has been done, and a subscription for this purpose would be raised with difficulty, and probably would not be repeated.

Even under the most favourable circumstances such a mode of supplementing the clergyman's stipend is open to objection. It is uncertain and fluctuating, and may be discontinued on very insufficient grounds, and in such a way as to inflict serious and permanent injury both upon the clergyman and the parish.

An income fixed in amount and regularly paid is a claim which the clergy may with propriety advance, in order that their work may be carried on without distraction,

and it is my earnest desire that this advantage should, if possible, be secured to them.

One mode of accomplishing this object is by making a weekly collection in the church during the time of Divine service, and, if no objection is raised, in the manner prescribed by the rubric.

Such a collection is in accordance with Scripture and the directions contained in the Book of Common Prayer. It is easily made, and when the object of it is understood to be the maintenance (in part) of the clergy, there is reason to believe that the amount will be considerably increased. The manner of making such a collection varies in different churches.

The directions of the rubric are in some instances complied with by reading the offertory sentences after the sermon, and following the collection with prayer. In other churches the sentences only are read and the collection made immediately after the Nicene Creed or at the doors. In others, again, the collection is made immediately after the sermon without the reading of the sentences, and before the concluding prayer. Elsewhere the collection is made at the doors after Divine service. The authority of the rubric is quoted on behalf of the first mode, custom is pleaded for the others.

Those circumstances which called forth a strong feeling of dislike to the 'offertory' have for the most part passed away, and in this diocese, at least, the use of it is not associated with any peculiar doctrinal views.

The introduction of the offertory might, however, in some cases cause dissatisfaction, unless the necessity for its use and the application of the funds to be raised by means of it were carefully explained and well understood.

My object in addressing you is to suggest that you should consult your churchwardens and trustees upon this subject, and if in your opinion and theirs no objection is likely to be raised by the congregation, the practice (where it does not already exist) may at once be introduced.

It will be further desirable that you should explain to the parishioners that the object of this collection is to make that provision for the clergy which the State has now withdrawn, and in justification of this application of the money so collected, you may point to the significant fact that the compilers of our Liturgy selected to be read at the offertory four sentences from Holy Writ, which instruct the congregation that the maintenance of the pastor is one of the duties of the flock.

If objections are made to this particular mode of collecting the offerings of the congregation, some other, sanctioned by custom, may be used ; but the intention of the Church is that the collection should be made during (and not after) Divine service, and be sanctioned by the Word of God and prayer.

The rubric provides that the money given at the offertory shall be disposed of by the minister and churchwardens, with a reference, if need be, to the ordinary. My recommendation is that the fund so collected should *in the first instance* be charged with the payment of 100*l.* per annum towards the clergyman's stipend. In some instances this sum may be as much as can be raised, but as I am of opinion that in these colonies 400*l.* per annum and a parsonage house is the least to which the clergyman is entitled, I shall be thankful if by the means I now suggest, or by any other, as by endowments, this amount can be secured. In justice to themselves and their country, the laity ought not to rest satisfied with a provision of smaller amount than this for their clergy. It is a wise policy, and one attended with the best consequences to the well-being of the community, to place the clergy in a position to give themselves wholly to the duties of their sacred calling—to the Word of God and to prayer.

The proposal now made is, in the first instance, intended to apply to those parishes which have been deprived of a portion of the Government supplementary grant. There is, however, no reason against a more general adoption of

the plan, so that the stipends of the clergy, paid through the Church Society, should in part be raised by the same means.

Moreover, it is hoped that the contributions thus obtained will be so much larger in amount than heretofore, that in some of the more populous and wealthy parishes there may be a surplus for the benefit of those districts where comparatively little can be raised, or where no Government stipend is received, that so 'the abundance of' some 'may be a supply for the want' of others.

I pray you, my reverend Brother, to assist in carrying out this object by your counsels with your churchwardens and trustees, and by your prayers on behalf of the bishop and clergy, that we may approve ourselves to our Heavenly Master and to the congregations committed to our charge, 'by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, and by the armour of righteousness on the right hand and on the left.'

I remain, Reverend and Dear Sir,

Your affectionate friend and Bishop,

F. SYDNEY.

The suggestions offered by the Bishop in this letter were to a considerable extent adopted by the clergy and churchwardens, and helped materially to mitigate the pressure under which many of the incumbents were then suffering. And the Sunday morning Offertory has ever since been the rule of the diocese.

CHAPTER VII.

1860.

Metropolitan Visitation—Tasmania—Adelaide—Melbourne—Special Address on Church of England in Australia—Return to Sydney—Arrival of Bishop of Brisbane—Visitation of Newcastle—Trouble with a Presbyter—Visit to Western District—Mr. Comrie, of Northfield.

HITHERTO the Bishop had been so fully occupied with matters relating to the organization and efficient working of his own diocese, that he had been unable to enter upon the duty imposed upon him by his Letters Patent—‘Once in five years or oftener to visit the dioceses in the Metropolitan Province.’ The obligation to do this had, however, not been overlooked nor forgotten. Communications upon the subject had passed between himself and the bishops of the Province, and it had been arranged that the first visitation should be made at such time as might be found most convenient in this year, 1860. It was finally determined to commence the Visitation in Tasmania in the month of May.

The Bishop, accompanied by Mrs. Barker, accordingly left Sydney on the 20th of April for Hobart Town, Tasmania, where they were received

and cordially welcomed on their arrival by the Bishop of Tasmania and Archdeacon Davies.

The passage had been very stormy and protracted, and they were glad to rest quietly for a day or two. On the 1st of May the Metropolitan held his Visitation of the southern division of the diocese in St. David's Cathedral, at which twenty-five clergymen were present; and on the 17th, of the northern division, in St. John's Church, Launceston, the number of clergy present on that occasion amounting to twenty.

The Charge delivered by the Metropolitan was afterwards published at the special request of those to whom it was addressed, and it needs only a careful perusal to discover the admirable spirit in which it was conceived, and the wide grasp of thought which it displayed regarding the future of the Church in these southern lands. The topics upon which it dwelt were mainly these:—the relation of the Church in Australia to the Church in England; the work which in the providence of God she is called upon to undertake in the southern hemisphere, and the way in which she ought to aim at its accomplishment; the spirit and manner in which that work should be carried on; the provision necessary for the support of the clergy; the training of young men for the ministry; the difficulties attending purely voluntary support; the duty of large hearted and liberal giving; the question of patronage; the subdivision of dioceses; missions to the heathen races in Australia and Polynesia; the utility and value of diocesan synods composed of bishops, clergy, and laity; and the obligation of Churchmen to cultivate

mutual charity as the bond of unity and the source of strength. All these, together with some other minor matters, were dwelt upon and ably expounded.

The Visitation was highly appreciated by the bishop and clergy of Tasmania, and also by the laity. In the *Hobart Town Mercury* of May 8th, 1860, it is mentioned that on the 5th of that month the Metropolitan received, at Government House, the bishop and clergy of the Church of England, several clergymen of other denominations, and a large number of the laity, and that upon that occasion the bishop and clergy of the southern archdeaconry 'presented to the Metropolitan an address of warm thanks and affectionate esteem,' in which amongst other things they assured him that 'his visit had enabled them to realise, as they had not yet done, their connexion with their ecclesiastical metropolis and himself.'

The Metropolitan was very much gratified by the cordiality with which he was everywhere received, and spoke warmly of the pleasant and profitable intercourse which he had held with the bishop and his clergy and many of the laity. He admired the zeal and liberality which had been shown by some of the more wealthy lay members of the Church, in providing out of their substance for the support of the ordinances of the Gospel. The Visitation was concluded on the 28th of May.

The next diocese to be visited was that of Adelaide. As, however, there was no direct communication by steamers from Launceston to that port, it was necessary for the Bishop to cross over to Melbourne and take the steamer from thence.

This involved some delay, and it was the 7th of June before the Bishop and Mrs. Barker arrived at Adelaide, accompanied by the Bishop of Melbourne and Mrs. Perry. They met with a most hearty and Christian welcome from the Bishop of Adelaide and his clergy, by whom an address was presented to the Metropolitan, followed by one from the laity. A service of morning prayer and Holy Communion was held at eleven o'clock, and as an unusual occurrence, it may be mentioned that an ordination was held at seven o'clock in the evening by the Bishop of Adelaide for the admission of a deacon to priest's orders. It was understood to have been held at that hour with the view of affording an opportunity to be present to those who, owing to their various avocations, could not have attended a morning service.

One of the first objects of interest to which the attention of the Metropolitan was drawn, was St. Peter's Grammar School, which had been founded by the bishop, and had proved a great success. The site was good, being part of a block of thirty-seven acres, upon which a fine building was erected. There were then in residence fifty boarders, and an attendance besides of about eighty day scholars. It promised to be a great benefit both to the Church and to the colony.

Another institution which seemed to him to have been wisely conceived and brought into operation by the laity, was a society for the endowment of the Church. The scheme proposed to be carried into effect by this society was to acquire and lease lands which would in the course of time become valuable and productive of a considerable revenue, to be appropri-

ated in providing endowments for the Church in the diocese, thus tending to impart to it a stability which it could hardly possess if it continued to be dependent upon purely voluntary support.

In the following week the diocesan synod, which had been called into existence in the year 1855, met in annual session. From this representative body of the Church an address was presented to the Metropolitan, offering him a hearty welcome to the diocese, and expressing the high estimation in which he was held.

On the same day he delivered his Metropolitan Charge in Christ Church in the presence of a large congregation. The remainder of the time devoted to the Visitation was spent in preaching, lecturing, speaking at meetings connected with the welfare of the Church, and in consultation with the two bishops upon matters relating to the well-being and advancement of the Church in Australia. Amongst the subjects upon which his mind dwelt, there was one with regard to which he was specially anxious—it was the establishment of a provincial synod or council for the whole Province of Australia and Tasmania, the design of which should be to take counsel for the welfare of all the dioceses in matters which were of general concern, and to maintain the dioceses in unity with each other and with the Church at home. The matter was one of no small importance, and with regard to it the opinions of his episcopal brethren would weigh much with him in arriving at definite conclusions. There will be occasion to recur to the subject further on in this memoir.

The work accomplished by the Metropolitan during his stay at Adelaide was considerable, as each of the parishes in the city, and within a moderate distance from it, received a share of his attention. Both in private and in public, the clergy and the laity enjoyed many opportunities of intercourse with him, and of hearing his thoughts and of imparting their own; and the impression produced by the visit was of increased regard and esteem for one who had commended himself so strongly to their best feelings and judgment.

The visit was brought to a close on Monday, July the 2nd, and on the following Sunday, the 8th, the Metropolitan was again at work in Victoria. At Geelong he preached in the morning; in the afternoon he held a Confirmation, and in the evening he preached again.

Thursday was the day appointed for the delivery of the Metropolitan's Charge. It was delivered in the cathedral at Melbourne; the number of the clergy present was fifty. Besides these there was a large congregation of the laity. This was followed by a course of preaching, delivering addresses, speaking at public meetings, and other engagements bearing upon the interests of religion.

One address of more than ordinary interest may be specially noticed. It was delivered at the request of some leading members of the Church in Melbourne, the subject being the state and prospects of the Church of England in the Australian Colonies. In this address he reviewed, as far as the limited time at his disposal would allow, some particulars in the condition of the several dioceses, the progress which

they had already made, and offered some suggestions as to the means by which it seemed to him that progress might be further promoted.

The dioceses then in existence in the province were seven — Sydney, Melbourne, Tasmania, Adelaide, Newcastle, Perth, and Brisbane. In these there were two hundred and fifty clergymen in charge of parishes, besides others who were engaged in tuition, or in some other clerical capacity. The opinion which the Metropolitan had formed of the body of the clergy at that time was thus stated by him :—

From an extensive acquaintance with them, and from the fact of my having been a parochial clergyman in England for upwards of twenty-five years, I believe I am correct in saying that the Australian clergy will bear to be compared with a like number of their brethren in any given area, and that such comparison will commonly be in their favour. From their position and the nature of their duties, they are, for the most part, practical and active clergymen rather than persons who can unite the cultivation of science, philosophy, or literature with their chief pursuit. They are devoted to their profession, and, amidst many difficulties, discharge the duties of their calling with fidelity and diligence.

With regard to the maintenance of the clergy, it may be observed that in the older colonies many of them were the recipients of salaries from the public treasury, not sufficient indeed, and requiring to be supplemented by the voluntary offerings of their people. But the time had arrived when no increase was to be expected from the former source, and all further extension of the ordinances of religion had to be provided for by voluntary contributions. Upon

this subject the Metropolitan thus gave his opinion of what was to be desired :—

Contributions to a common fund can alone meet this difficulty, and until the different parishes feel this, and contribute according to their ability, the Church can hardly be said to be planted in the land. Every effort ought to be used in order that a feeling of interest in the common well-being of the Church may be first excited and afterwards maintained. I took the liberty of suggesting in one diocese that a deputation consisting of the bishop and some of the principal clergy and laity should visit every parish and district, in order to explain to all the parishioners the necessity of contributing to a common Church fund, and that the deputation should remain a few days in each place to organize an association and to solicit subscriptions. The idea met with approval, and if carried out will I have no doubt, be successful.

But besides this common fund to be raised annually, the Metropolitan strongly advocated parochial endowments. Upon this subject, he expressed himself thus :—

Endowments and the establishment of a common fund for the support of the ministry appear to be necessary, in order to preserve in these colonies such an intelligent and educated body of men as we desire to see engaged in the service of the Church. It is by men of this description that all classes of society are influenced. The lowest, as well as the highest, acknowledge the power of a cultivated mind, and the force of 'right words.' Uneducated piety, accompanied by fervent zeal, may be extensively useful, yet cannot supply the place of learning^r and of that knowledge of mankind which are among the proper fruits of collegiate training. But men of education and refinement are more than others painfully affected by the evils of the voluntary system, and as they can avoid them by declining

to labour in that portion of the Church in which they exist, I fear that the tendency of an unmodified system of voluntary payments will be to deter highly qualified men from entering the ministry. The religious ordinances will, no doubt, be maintained, but it will not be easy to secure the services of such men as these colonies require.

And with reference to the state and prospects of the Church, he said :—

Our object is to place the Church, that is the clergyman and the people, together with the various institutions by which they carry on Christ's work, in such a position that by GOD'S blessing these institutions shall be permanent, and the mutual relations of the clergyman and the people be that which, upon the whole, shall be best for both parties. I do not think these objects can be gained without endowments—endowments in land, in money, or in houses—partial endowments, if you will, but still endowments of some kind. I know how difficult it is to effect this at the present time, how much may be said in favour of supplying the wants of the day by the efforts of the day, and of trusting to the liberality of Christian people to carry on Christian work. . . . But in answer to these preliminary objections I have to say that the endowment of the Church is a work which ought to be done, which has been done in former times, and which may in part, at least, be done now.

The Metropolitan had a high view of the position which the Church of England ought to hold in the Australian colonies, and upon this point he remarked :—

Two things have been especially impressed upon me during my recent visitation. The immense importance of the Church of England as a social and national institution, as an element of stability and order, as a witness to the

value of learning and higher education, and as a means of preserving those principles and elevating those tastes which are essential to a people's well-being and progress; also, that the present is a most important period of the Church's history in these colonies. The Church is now upon her trial. It is to be seen whether she is capable of adapting herself to this new country and to the strange circumstances in which her children find themselves. . . .

I feel most deeply and conscientiously that the interests of godliness, upon which the true prosperity of the country depends, are inseparably connected with the progress of the Church of England, and I therefore call upon every one who values righteousness in a nation to seize the present time, and to use the Church of England as a means of diffusing God's best blessings through these lands.

There was another point upon which the Metropolitan dwelt, and regarding which he felt much anxiety, the importance of which none can doubt in looking forward to the future of the Church in the Australian colonies. It was whether the Church shall, as in the United States of America, be the Church of the wealthier and more cultured classes only, or, together with them, the Church of the middle and labouring classes; or, to speak more correctly, the Church of all classes. He feared that the operation of the voluntary system, unmodified by any balancing power, might have the effect of excluding the poor and those in less affluent circumstances from her congregations, and leaving them practically uncared for. Such a danger seemed to him to loom in the future, and he, therefore, raised his warning voice to prevent it. The means which he suggested as likely to be effectual for that end were these: 'first, the cultivation of a widely diffused missionary

spirit in the members of the Church, which would lead the more affluent to assist their poorer brethren in making provision for the supply of their spiritual wants; secondly, the preservation of the parochial system, which makes the minister who is placed in charge of a parish or district the minister of all the members of the Church located therein, be they rich or poor, or whatever their position, rank, or calling may be.'

Having completed his Visitation of the three dioceses of Tasmania, Adelaide, and Melbourne, he returned to Sydney, accompanied by Mrs. Barker, arriving there on the 4th of August, after an absence of one hundred and six days.

Shortly after this Dr. Edward Tuffnell, with a staff of six clergymen and several lay helpers, arrived from England on their way to the newly-formed Diocese of Brisbane, of which Dr. Tuffnell had been appointed the first bishop. They met with a cordial welcome from the Bishop of Sydney and the clergy. A thanksgiving service was held, and an address of public welcome was presented by the Bishop, who accompanied it with words of congratulation and encouragement. The Bishop of Newcastle also, a large portion of whose diocese had been transferred to that of Brisbane, hastened to welcome the new bishop, and to make arrangements for putting him in possession of his see. After a short stay in Sydney, the Bishop of Brisbane, with his clergy and lay helpers, departed, after a valedictory service and an address by the Metropolitan founded upon Acts, xx. 22.

Immediately after this the Bishop of Sydney,

accompanied by Mrs. Barker, resumed his Metropolitan Visitation, proceeding now to the Diocese of Newcastle. The seaport town of that name, situated at the mouth of the River Hunter, sixty miles north of Sydney, and the chief emporium of the coal trade, was reached early in the morning of September the 4th. Here they were met and welcomed by the Bishop of Newcastle and several of the laity; and the bishop accompanied them up the river to Morpeth, where he resided. It was afternoon when they arrived at his pleasantly situated mansion, and they were glad to rest quietly during the remainder of the day. On Wednesday the two bishops proceeded to East Maitland, where an address from the clergy and laity of the diocese was presented to the Metropolitan. This was followed by a luncheon, which was attended by a large number of the clergy and laity, and in the afternoon the Metropolitan gave in St. Peter's Church an address upon the general state and prospects of the Church throughout the Province, as gathered from his own observation and the inquiries which he had made during his Visitation.

On Thursday morning the Visitation was held in St. James's Church, Morpeth. Out of twenty-eight clergymen, who formed the diocesan staff, eighteen were present; the distances to be travelled and other circumstances prevented the remainder from attending. After morning prayer the Metropolitan Charge was delivered, which was followed by a celebration of the Holy Communion.

On Friday the foundation-stone of a new church

was laid by the Metropolitan at West Maitland. On Sunday he preached three times—at St. Peter's, East Maitland, in the morning; at St. Paul's in the afternoon; and at St. James's, Morpeth, in the evening.

On Monday he proceeded to Newcastle, where an address from the Church people of that place was presented to him. A service was held in the church, and he again preached. On Tuesday morning, accompanied by Mrs. Barker, he returned to Sydney.

One other diocese, that of Brisbane, now remained to be visited; but as it had been so newly formed, and was not yet sufficiently organized, its visitation was for the present postponed.

Reference must be now made to an event which occurred shortly after this, and which was a cause of much sorrow to the Bishop, and tended to disturb for a time the peace of the Church. The Bishop was about to hold an ordination in the temporary cathedral on St. Matthew's Day; and as the building used for cathedral purposes was also used as a place of worship for the parishioners of St. Andrew's, the clergyman officiating therein was notified of the Bishop's intention, in order that the requisite arrangements might be made for the ordination service. In consequence, however, of a question having been raised on several occasions relative to the Bishop's absolute control over the building as his cathedral, the Bishop, acting under advice, abstained from inviting that clergyman to take part in the ordination service. In reply to the letter notifying him of the ordination, the clergyman, apparently thinking that he was only defending his own position

as a parochial minister, asserted his right to take part in the service, and his determination so to do. Upon this a statement of the order of proceedings was forwarded to him by the Bishop's secretary, and he was warned that should he persist in his determination unpleasant consequences must ensue. The rejoinder to this was a threat to close the door of the building, and prevent the ordination.

Arrangements were therefore made, in the event of such an occurrence, to hold the ordination elsewhere, and when, on the day appointed, this unseemly course was adopted, a notice was affixed to the gate of the cathedral, intimating to those who had assembled for the ordination that it would be held in St. Philip's Church. Thither the Bishop, the clergy, and the candidates forthwith repaired, followed by a large number of persons who had been excluded from St. Andrew's; and the solemn service was then proceeded with by the Bishop and those appointed to take part in it.

It was necessary, however, that steps should be taken without delay to vindicate and uphold the Bishop's authority. For this purpose the Bishop, after taking legal advice and acting in strict conformity with the powers which the Letters Patent conferred upon him, summoned the offending clergyman to appear before himself, the Chancellor, and four presbyters, to answer for his conduct. (It is believed that it was intimated to him that he might, if he chose, nominate two of these four presbyters, and that he declined to avail himself of the offer.) The clergyman thereupon applied to the Supreme Court for a Prohibition to stay all

further proceedings against him. This of course prevented any decisive action being taken by the Bishop until the case was heard and disposed of by the Court. It shortly after came on for argument, and occupied four days and a half. The question resolved itself into this: Whether the Bishop was or was not legally authorised to pursue the course he had adopted. The judgment of the Court was not delivered until the 11th of February, 1861. The prohibition prayed for was granted, but without costs. The Court held that the Bishop was bound to act in strict conformity with the provisions of the Colonial Church Act, and that he could not avail himself of any powers vested in him by virtue of his Letters Patent. The acting Chief Justice emphatically pointed out that nothing could be more fair or more consistent with equitable dealing than the course proposed by the Bishop, but that the only course for a bishop to pursue under the Colonial Act was to call upon the accused clergyman to appear before himself personally, in order that, when he had heard what the clergyman had to say, he might form his own judgment on the case; that the law of the colony constituted the Bishop, in a case of this kind, sole judge without appeal.

Such being the decision of the Supreme Court of the colony, the Bishop proceeded to act upon it. The clergyman was summoned to appear before the Bishop at a given time and place, to show cause why his license should not be revoked. The clergyman attended at the time and place named, and read a statement concluding with a protest against the Bishop's course of action, and a denial on his part of

his jurisdiction. The case was then adjourned, and the Bishop took some time to draw up his judgment upon the matter. It was prepared with no ordinary care, and involved an attentive study of authorities bearing upon the question, after consultation with his legal advisers.

A day was then fixed for the delivery of the judgment (February 28th, 1861), of which the clergyman was duly informed. He abstained from appearing, and the Bishop proceeded to deliver his judicial decision, which while it gave the fullest satisfaction to his friends owing to its masterly completeness and judicial tone, astonished those who sided with the clergyman by its calmness and moderation.

The license of the clergyman was revoked, but another was offered to him containing a *proviso* by which his submission in the future would be ensured beyond all question. This was at first declined, but better counsels prevailing, was soon after accepted. It is pleasant and gratifying to add that subsequently the clergyman became fully reconciled to his bishop, who had never entertained the slightest animosity towards him, and from that time treated the Bishop with respect and confidence.

On the 12th of November, 1860, the Bishop set out on another western tour, which had been postponed some weeks by the untoward events which have been related. This tour lasted five weeks, and like many others was, at that hot season of the year, trying and wearisome, though it presents few notable incidents. Attended by his faithful servant, Morgan, with a pack-horse and another for riding, the Bishop performed the journey on horseback. In those days

the roads over the sandstone mountains, leading to Bathurst, were like much worn steps, and it was grievous to see their not unfrequent effects in broken-down drays and other vehicles. The way was dreary and the soil unproductive. Except the public-houses, there were scarcely any dwellings to be seen, and none at all in the adjacent country. Now the traveller crosses those ranges in a luxurious railway carriage, and here and there his eye rests upon white villas, embosomed in trees, where Sydney merchants or professional men seek repose and enjoy cool refreshing nights.

The Bishop was at Orange on the anniversary of his consecration; and the day is thus specially remembered and noted by him:—

A memorable day is this, a day of many sorrows, anxieties, and deep responsibilities, in which the character and current of our lives received a new direction, and in which we have also received many mercies. I cannot but feel that the overruling providence of God was followed, and that we shall hereafter know that all has been well. In the clergy and others who have taken a prominent part; in the schools, churches, the Church Society, and St. Catherine's, there is much to be thankful for. And if we have something to try our faith and temper, we have overcome greater difficulties than these; and we have need of patience, therefore of tribulation, to bring it into exercise.

During this tour he held Confirmations at nine places, preached and held services at twenty, consecrated two burial-grounds, and addressed several Church meetings. The distance travelled on horse-back was seven hundred and forty-three miles in thirty-two days, the journey being sometimes over

unfrequented tracks, varied with incidents of which the following may be taken as a specimen :—

From Carcoar I had a long, hot ride. We managed to miss our way, and lost an hour in consequence. 'Nimrod' had to take his turn of carrying the pack, and as he leads badly we let him loose, and drove him on before. We halted under a gum-tree, where was plenty of grass and water, and fortunately we had some luncheon with us. So the horses enjoyed a roll and the fresh grass. I rolled up my coat and made a pillow, and rested under the shadow of the trunk of a tree. Morgan, I believe, did the same. Meanwhile, two of our horses strayed away across the range, and Nimrod, whom we had taken the precaution to hobble, was jumping along after them, when Morgan woke up just in time to drive them back. Had he not, it might have been difficult to track the animals in time to effect the journey before night closed in upon them.

While at Mudgee, a pleasing incident occurred. A Mr. C——, who is described by the Bishop as a plain man, called upon the Bishop, and offered him a donation of 500*l.*, to be applied towards building a church in the diocese *in which all the seats should be free*. It is almost needless to say that the offer was accepted. The money was soon after paid into the Bishop's hands, and was subsequently appropriated towards the erection of St. Luke's Church, Sussex Street, Sydney, upon the condition laid down by the donor, that the seats should be free and unappropriated.

In accomplishing the return journey, the Bishop took the road which leads from the mountain ridge to the Kurrajong heights, and rested for a few days in the hospitable home of James Comrie, Esq., of

Northfield.¹ Here Mrs. Barker met him, and they remained until December the 20th, when they left for Sydney. Before they took their departure, Mr. Comrie gave a very gratifying proof of his regard for the Bishop, and of his desire to help forward the work of the diocese. This was done by presenting him with sixteen acres of land towards an endowment for the Church in the Kurrajong, and of eleven acres for the benefit of the Clergy Daughters' School. It was then thought that these portions of land would have turned out more valuable than they have yet proved. But the tide of settlement having been drawn by the railway in another direction, over the Blue Mountains, the Kurrajong has not made the progress which was expected. The kindness and liberality of the donor are not, however, on that

¹ A friend writes :—'There are few places to be found anywhere so pleasant to rest in after a weary journey and exposure to the heat of the Australian summer sun, as Northfield, and few hosts who can give such a hearty Christian welcome to their friends as Mr. Comrie. The situation is charming. About fifteen hundred feet above the valley, upon a natural terrace, stands a one-storied house, surrounded by a low verandah, but raised above the ground about four feet. It is reached by a picturesque lane, leading to a white gate, through which you pass into green lawns, amidst fine trees, to the entrance. The soil is composed of volcanic detritus, and is of the richest. Every kind of palm, and creeper, and fern, grows luxuriantly, and where nature fails cultivated taste has introduced beautiful plants and rare fruits. Inside, the house is small, but charming in its old-fashioned comfort and elegance, while the library, literally walled with books, and its occupant deep in his favourite authors, or in the latest literature which has come to hand, supplies a picture unusual almost anywhere, but especially in the Australian "bush," tenanted by an active, bright, and energetic, but not book-loving people. From the windows there is an exquisite view looking down upon the plain far beneath, where the Hawkesbury winds through a fertile valley. The grounds of Northfield are of considerable extent, and there are spots of great beauty.'

account to be less highly estimated. After visiting Windsor and Parramatta, and taking the King's School with Blacktown, on the way, the Bishop reached Bishops court on December the 22nd, after an absence of nearly six weeks.

CHAPTER VIII.

1861—1864.

Prayer Meetings—Address from Clergy—Clerical Meetings—Southern Tour—Proposed New Diocese—Public Meeting at Goulburn—Second Visitation of Clergy—Review of Church Progress—Departure for England—Bishop in England—Abolition of State Aid—Return to the Colony, 1864—Arrival of Bishop of Goulburn—Bishop Patteson—Ordination for Bishop of Melbourne.

As the year 1860 was drawing towards its close, it was determined by the Bishop, after consultation with some of the Sydney clergy, to mark the opening of the coming year by meetings for Special Prayer, on the 7th, 8th, and 9th of January. It was felt to be a time when special prayer was called for, and there were many who longed for such an opportunity. The first of these meetings was held in the Church Society's House, but it proved so utterly inadequate for the accommodation of those who attended, that the two which followed were held in St. James' Schoolroom, which was capable of holding five hundred persons. But even that was far from sufficient to receive all who came. There were present persons from almost every Church of England congregation in the city, and of different ranks and conditions in society. An observer re-

marked that, 'he had never seen the Church of England so strong in Sydney, and that it was not the strength of outward uniformity, but of inward sympathy and communion.' From another independent source this testimony was given :—'We have had such encouraging prayer meetings since the year began. The Bishop and eleven of his clergy conducted the services, which consisted of hymns, reading portions of Scripture, and prayers, in addition to which, on the second and third evenings, the Bishop gave a beautiful address. Crowds came, and we met several hundreds who had to leave for want of room.'

There was, however, a section of Church people in the diocese who were averse to such meetings, and some who, it may be said, were strongly opposed to them, and by whom the Bishop's action was much condemned. They disapproved indeed of all services other than those which were appointed by the Church in the Book of Common Prayer. The Bishop met this objection in one of his addresses, in these words :—

It is asked, Why not meet in the church, in the accustomed place of prayer? I answer that this service is in addition and supplementary to the appointed services of the Church. Those services, as they occur in the ecclesiastical year or appointed for the day, are full of instruction, edification, and blessing. But they do not apply to every occasion in life. They do not supersede family prayer or private prayer, prayer in times of difficulty and when two or three have met together for seeking guidance from above, neither do they supersede the necessity for special or occasional assemblies for social prayer. Let all the services appointed by the Church be held in conformity with the rubric,

let us celebrate as at this season the Festivals of the Circumcision and the Epiphany, let daily prayer be offered up in all the parish churches, 'where the clergyman is not otherwise reasonably hindered,' and where a congregation can be gathered together, yet still in my opinion it is a privilege that we as members of one family should meet and offer up our prayers in the manner which is customary at the assembling of our households or the meeting of our friends.

The special occasion for these services is to be found in our present circumstances. It is a critical period in the history of the world, of our own Church in this colony, and of the colony itself. We need Divine guidance, and to obtain it, we must seek it.

In the present day such a justification would hardly have been needed, such meetings for social prayer being not unusual in different sections of the Church of England. But the Bishop was one who wished to convince those who differed from him, and if possible to win them over by sound reason and argument. He felt, too, that it was right, as far as was in his power, to remove prejudices, and to allay any hostility which might have arisen from erroneous views upon spiritual subjects.

During the last few months he had been the subject of many attacks and misrepresentations, arising out of the course which he had felt it his duty to pursue in the case to which reference has been made in the preceding chapter. These attacks and misrepresentations induced a number of the clergy to meet together, and draw up an address, expressive of their sentiments of esteem and confidence. It was signed by fifty licensed clergymen of the diocese, and was presented to the Bishop in the month

of March. It expressed the deep pain with which those who signed it had noticed the attacks which had been made upon him, and disclaimed most emphatically any participation in statements which had been put forth condemnatory of his proceedings. It repudiated any sympathy whatever with these attacks, and the idea that the rights of the parochial clergy were represented or advocated in them. It bore testimony to his dignified forbearance and moderation in dealing with the particular case, and expressed a firm conviction that he 'would ever be as he had been, guided by a sincere purpose to do that which was alike just towards the clergy and best for the interests of the diocese at large.'

At this period of his episcopate, and for some years after, the Bishop was accustomed to invite the clergy to Bishops court once a month to a clerical meeting, over which he presided, not so much as bishop as in the character of an elder brother experienced in the ministry and desirous of giving the benefit of that experience to his younger brethren. At these meetings, which were greatly appreciated, portions of Scripture were read and discussed, and papers on special subjects chosen beforehand were read and considered. One such paper was read by the Bishop himself, the subject being, 'The best mode of maintaining amongst our people an intelligent attachment to the Church of England.'

The question he felt to be one worthy of more consideration than is commonly given to it, and too little regarded with a view to its practical application. For, as the Bishop told his brethren, 'under the

common name of Protestants there are to be found as worshippers in our churches those who barely tolerate the Prayer Book for the sake of the sermon, who know nothing and therefore care nothing for the peculiar claims of the Church as a body constituted in a primitive and apostolic form, and are ready, on the slightest provocation, to withdraw from this semblance of connexion with it, and unite themselves with some other religious communion.' 'The remedy for this state of things,' he said, was 'to present her to the people in such a manner as to secure that affection and respect which are due to her as a true, spiritual, and apostolic branch of the Universal Church, the Body of Christ.' At the request of the clergy, this paper was printed for their further instruction and guidance.

The very large extent of the diocese as it was then constituted, rendered it necessary for the due discharge of his episcopal functions that the diocesan should be often absent from Sydney, on visits to the west, or the south, or to the sea-coast. Thus it now became needful for the Bishop to turn his attention again to the southern and south-western portions of it, where Confirmations had to be held, new churches solemnly opened and set apart for the worship of God, the foundations of others to be laid, matters relating to the well-being of the Church to be explained to the people, and the important question of the subdivision of the diocese and the creation of a new bishopric discussed, and as far as possible settled.

On the 22nd August, 1861, the Bishop took his departure from Sydney, accompanied by Mrs. Barker. He intended again to proceed as far as

Deniliquin, a long distance, but there was much interesting work along the road to be done for the Master, and of this he was never weary. While at Goulburn, on the way, a preliminary meeting was held of members of the Church, at which he briefly explained his views regarding a subdivision of the diocese, and it was resolved to hold on his return another meeting of a public character, when the subject could be fully explained and the views which he had propounded considered. In the meantime it was hoped that it would receive the attention of those to whom that preliminary information had been given, and of others to whom it should be communicated. The matter was one which had for some time been occupying his attention. He felt very strongly that it was not possible for him to give to the more distant districts of the diocese all the attention which they ought to receive, and that every year the work required was increasing with the increase of population and the formation of new settlements. He felt, too, that frequent and lengthened absences of the chief pastor from the centre of his diocese interfered very much with his work and usefulness there, and that the Church was thus suffering both at its heart and its extremities.

After nearly three months' continuous travelling the Bishop returned to Goulburn, and the proposed public meeting was held to initiate measures for the formation of the new bishopric. The meeting comprised most of the influential members of the Church resident in the district. Speaking on that occasion the Bishop told his hearers that :—

The late Bishop of Sydney, even after the division of his originally immense diocese, by the appointment of several other colonial bishops, had looked forward to its still further subdivision by the founding of an episcopate in the southern districts, and his desire to see this effected must have been greatly strengthened by the experiences of his last journey through this portion of his see, for, just previous to his embarkation for England, Dr. Broughton had visited the south and south-western districts, and had encountered no small hardships and difficulties. He himself had now returned from a similar tour, and by the time he reached his house in Sydney, would have been for three months continually travelling, and yet had not done all he could have wished to do. Visitations frequent enough to render the bishop's suggestions and advice of value—which, if kindly and judiciously given, were always well received by the people—were impossible with the present extent of the Diocese of Sydney. And he saw no prospect of being able to visit those parts from which he had returned more frequently. He was sorry to say that in his late journey he had even found one portion of his diocese that had not been visited for five years. - There was no remedy for this state of things but the formation of another diocese. The country, everyone would admit, was large enough. The number of the clergy included in it was twenty, and they were clergymen with whom any bishop might be happy to co-operate. . . . A new bishop would bring with him new sources of support and interest, and for this reason, were there no other, the appointment of one was desirable.

With regard to the endowment which ought to be provided, he expressed his opinion emphatically:—

That it ought not to be less than 1000*l.* per annum, with a residence. Of this fully 5000*l.* had been contributed already. . . . During his recent journey he had taken every opportunity of bringing the matter before

the members and friends of the Church, and the people of Goulburn might be assured that their liberality would be seconded by that of other places. The clergy had taken up the matter very warmly, and there was not a layman with whom he had conversed who, whatever he might say about contributing, thought that the appointment of a Bishop of Goulburn was either untimely or unnecessary.

At this meeting resolutions were adopted unanimously affirming the desirability of the step proposed to be taken, fixing the minimum endowment to be raised at 12,000*l.*, for which subscription-lists should be at once opened, upon the condition that Goulburn should be the seat of the bishopric, asking the co-operation of the clergy and laity in the proposed diocese by forming committees in their respective parishes to give effect to the previous resolution, and expressing the opinion 'that the first appointment of a bishop to fill the see should be made at the recommendation of the Archbishop of Canterbury.' From this long and toilsome journey the Bishop returned to Sydney on the 29th November. The distances travelled amounted altogether to about two thousand miles.

For some time past the Bishop had contemplated the necessity of paying a visit to England; and the time was now approaching for carrying this purpose into effect. He not only felt that, after seven years of incessant and laborious work, he needed the rest which he would thus obtain, but that the visit might be otherwise advantageous to himself and his diocese. There was also the important matter of the subdivision

of the diocese and the creation of that of Goulburn, which he believed his presence in England would enable him to help forward. His personal representations also to the great Church societies might probably enlist their sympathies, and induce them to aid in the endowment of the bishopric as they had done in other cases.

Early in the year 1862 he therefore began to make his preparations for a temporary absence. In the month of February he summoned the clergy in the counties of Cumberland and Camden to a Visitation, limiting it to these because he did not wish to put those who were more distant to the expense and inconvenience of a long journey. Those who attended were fifty-five in number.

In the Charge which he delivered upon this occasion it was natural that he should review the progress of the Church from his arrival to the time then present. And this he was able to do with much thankfulness and encouragement.

The members of the Church of England in almost every district of the diocese had been actively engaged in maintaining and extending the ordinances of religion. The clergy had been forward in directing and encouraging their labours, and had been liberally supported by the laity. The number of churches and school-churches opened within that period was not less than eighty-six, or at the rate of one for each month in those seven years, nor were there any signs of a diminution of zeal and endeavour to overtake the existing wants of the diocese. It was in no spirit of boasting that these statements were made, but in order that the members of the Church might know what had been done, and find encouragement in overcoming

difficulties and in pursuing labours which their brethren had brought to a successful issue. The Church Society had been largely instrumental by the assistance it had rendered to the accomplishment of these works, its grants, though limited in amount, encouraging and calling forth local efforts.

Amongst the various topics upon which the Bishop dwelt, one of special interest to the Church at large was the failure of the attempt to obtain synodical action. He thus referred to it :—

I regret that the attempt to introduce synodical action into this diocese has hitherto proved unsuccessful. The chief difficulties have been the differences of opinion amongst ourselves, the unfounded apprehensions existing in the minds of some conscientious opponents of the Bill as to its effects upon other denominations, and the hostility with which every measure for the advantage of the Church of England is regarded by the Roman Catholic authorities. For differences of opinion amongst ourselves we must all be prepared. These differences made themselves apparent in the Conference, the principles out of which they spring were fully discussed, and the decisions were carried by a considerable majority in our own diocese, and unanimously adopted in that of Newcastle. It was hardly to be anticipated that the opposition of members of the Church of England would follow the proposed measure into the Legislature.

Then, after pointing out the different quarters from which opposition came, he added in that spirit of moderation and sound judgment which characterised his opinions :—

The great majority of the members of the Church of England desired the introduction of synodical action; it was an object upon which much time and labour had been ex-

pended ; but, if the object could only be gained at the cost of increased division amongst ourselves, and by stirring up strife with other communions, it was prudent to wait and ascertain what were likely to be the effects of time and further deliberation.

The day appointed for the departure of the Bishop and Mrs. Barker was the 22nd of March. Divine service was held in St. James's Church at 11 a.m., and an opportunity afforded to the clergy and laity to unite in partaking with them of Holy Communion before their embarkation. The day was very unfavourable, the rain falling in heavy showers, which prevented many who had intended to be present from uniting in this service. Nevertheless, nearly all the city and suburban clergy were present, and a considerable body of the laity. After the service an adjournment was made to the Church Society's House, where a farewell address signed by about three thousand persons was presented to the Bishop, from which the following paragraph referring to the state of the diocese may be quoted :—

We desire to express with feelings of deep thankfulness to Almighty God our congratulations on the peace and harmony which, under the Divine blessing, prevail, no internal dissensions existing to divert our minds from the one great work which lies before us, and clergy and laity being united together in godly union and concord. We appreciate the wise and kindly endeavours of your lordship to promote this happy state of things, and we rejoice with you in the success given to those endeavours.

Immediately after the presentation of the address the Bishop and Mrs. Barker bade farewell to their

numerous friends, and embarked on board the steamer *Northam*. But many followed them down the harbour as far as the Heads in a steamer hired for that purpose. Southampton was reached on May the 18th, and there they were welcomed by many dear friends, some of whom had sadly bidden them farewell at Liverpool seven years before on their departure for the colony. The meeting was one of great joy.

There were three objects which the Bishop had specially in view in this visit to England, to which he began at once to direct his attention: first, the establishment of the Goulburn bishopric; secondly, to awaken in the minds of English Churchmen a deeper interest with regard to the Church in Australia; and, thirdly, to obtain additional clergymen for his diocese.

The first of these objects was the most pressing, and called for immediate action. He therefore lost no time in bringing it under the notice of the authorities with whom the determination of the matter would rest. These were the Secretary of State for the Colonies and the Archbishop of Canterbury. Before both of these he sought opportunities of laying the facts of the case, and the reasons which existed for the creation of the new bishopric. With the then Secretary of State, the Duke of Newcastle, he had several interviews, in which he presented not only his own wishes, but those of the members of the Church of England who would be affected by the change, as they were set forth in the resolutions adopted at the public meeting in Goulburn, and he was enabled to show, relying upon letters transmitted from the colony,

that the endowment would almost certainly reach 15,000*l.* The result of these interviews was that the Duke agreed to recommend that the assent of the Crown should be given to the erection of the see, and this recommendation was adopted by the Crown accordingly.

The resolution of the Goulburn meeting, requesting that the first appointment to the bishopric might be made by the Archbishop of Canterbury, also received the sanction of the Duke; and the Archbishop was requested by him to nominate a clergyman for the office. His Grace selected and named, with a strong expression of his gratification and confidence, the Rev. Mesac Thomas, M.A., of Trinity College, Cambridge, who had for eleven years filled the office of Secretary to the Colonial and Continental Church Society with much ability and success.

Owing, however, to the death of the Archbishop, which took place soon after, there was considerable delay in the consecration of Dr. Thomas. Eight months elapsed between his nomination and the consecration, which took place in Canterbury Cathedral on March the 25th, 1863. It is an interesting fact that the Bishops of Sydney and Melbourne were chosen by the new Archbishop (Dr. Longley), to assist with the Bishop of Worcester at the consecration. The Bishop of Gloucester and Bristol was consecrated at the same time, and the assistance of a second bishop of the English bench was not regarded as necessary.

During the earlier part of his stay in England the Bishop of Sydney was much occupied in

preaching and speaking at public meetings for some of the Church societies:—for the S.P.G., which had done so much for the Colony of New South Wales in the time of Bishop Broughton; for the Colonial and Continental Church Society, which had rendered similar assistance more recently; and for the Church Missionary Society.

While he was thus engaged, he had many opportunities of giving information respecting the spiritual work which was going on in New South Wales, and so of exciting interest in its behalf. Through the efforts which he thus made considerable sums were raised for those societies.

After he had been thus occupied for some time, it was suggested by a friend that he should endeavour to do something for his own diocese, in which he and others were prepared to help him. The suggestion came at a time when the Bishop was feeling the difficulty of obtaining a supply of clergymen for his diocese, and of sending them out, if obtained. Thus encouraged, he drew up and circulated a statement, asking for assistance. He mentioned in it the sum of 7000*l.*, which he was desirous of raising, with a view to the enlargement and endowment of Moore College. Although he did not obtain all that he desired, Liverpool gave him about 2000*l.*, and from other sources there came in response about 2000*l.* more, making a total of 4000*l.*

But it was not only for the Church that he thus laboured. In an address which he delivered in Sydney soon after his return he told the colonists that he had endeavoured to impart information

concerning the colony in many parts of the United Kingdom, which would probably have resulted in the emigration of a considerable number of worthy and useful people to New South Wales had the regulations of the Government been simpler and more favourable. The following extract from that address shows the efforts which he made :—

In thirty different places in England, Scotland, and Ireland I delivered lectures upon Australia, besides sermons in which the subject was mentioned, and the effect of what was said may be judged of by the fact that I had frequent applications for information as to the best mode of getting to that delightful land where the sun is so bright, the wages so good, and land to be had on such easy terms. I am sorry to be obliged to add that the circuitous procedure of assisted immigration seemed to throw the already great distance into the region of the indefinite and impossible.

A lively interest is taken in England in the subject of emigration to these colonies. I had an early interview with Miss Rye and her friends, assisted at a meeting at Mr. S. Gurney's, where our friend Mr. Browne gave the ladies and gentlemen assembled, under the presidency of Lord Radstock, and with Sir E. Buxton in the company, some excellent advice. I also spoke at a meeting of the National Emigration Society, of which Lord Lyttleton was chairman. I also visited the Government Emigration Office under its able Secretary (now Commissioner), Mr. Walcot.

There is every desire on the part of philanthropists, and all readiness on the part of the Government, to assist in sending out suitable persons, but, in reply to able-bodied labourers, intelligent mechanics, and excellent female servants, I could only say that if any one in Sydney paid the required deposit for them, they would in time reach the colony. It was no business of mine to speculate in such a scheme, or I might have sent out numbers who would have

formed valuable additions to the orderly and intelligent portion of the community.

He was more successful in obtaining labourers for the spiritual field. The average number of applicants was, he said, 'one a week,' but he had to inform them that only the best men would be acceptable. The number selected by him was eight clergymen, and one student for Moore College. More might have been obtained, but they did not seem to him to be suited to colonial spheres of labour.

The difficulty which he experienced in finding suitable clergymen in England strengthened the conviction which he had long entertained, that for a continuous supply of pastors it was necessary to look to the colony itself, and in this opinion he was confirmed by the testimony of his right reverend brethren of other colonial dioceses whom he met in England, and by communications from others with whom he had corresponded upon the subject. The absence of endowments was no small discouragement to English clergymen looking to the colonies as a field of labour; several withdrew when they learnt that their incomes would be *wholly* dependent upon the voluntary offerings of their people.

Up to this period a measure of State aid had been granted to the Church in the colony, and this was secured by the Act which gave the colony its political constitution; but a feeling had been growing in the Legislature in favour of withdrawing this support, and leaving all religious bodies to the voluntary efforts of their members, and the time had now

arrived when it was determined to move more decidedly in this direction. A Bill was introduced into the Legislative Assembly by the Ministry of the day, not many months after the Bishop had left for England, the object of which was to prohibit grants from the public treasury for the support of religious worship. It proposed to make it unlawful, after the passing of the Act, to pay any public moneys whatsoever to any minister of religion who was not then in receipt of a stipend or allowance, but to continue such stipends as had been heretofore granted to those who were in receipt of them so long as they should continue to officiate as such ministers within the colony under lawful authority. The Bill met with considerable opposition, both in the Assembly and without. No less than seventy-eight petitions, signed by above thirteen thousand persons, were presented to the Legislative Council, when it reached that Chamber, against it, while only nine petitions, signed by less than a thousand persons, were presented in its favour. But these expressions of public opinion were not regarded. The Bill, after being carried in the Assembly, was sent up to the Council. There it encountered much greater opposition, but was ultimately carried with some alteration, very strong protests being recorded against it by seven influential members of the Upper Chamber. It was, under these circumstances (perhaps under any circumstances it would have been), reserved by the Governor for Her Majesty's assent, and the Bill was therefore transmitted to the Secretary of State for the Colonies. The Bishop, being at that time in England, and having fully approved

of the resistance which had been offered to it by the administrator of the diocese with the clergy and laity, felt it his duty to petition Her Majesty to withhold her assent until provision was made for compensation to the parishes which would suffer through the withdrawal of the stipends, either at that time or upon the death of the incumbents. The petition, however, was unavailing. Her Majesty, being so advised by those in authority, assented to the Act, and it thus became law.

Having left England on the 17th of December, 1863, the Bishop was again in his diocese in the month of February, 1864, greatly refreshed in spirit and invigorated in health. He was warmly welcomed by clergy and laity, and a service of thanksgiving was held in St. James's Church, with a celebration of Holy Communion.

In an address which he delivered soon after, he gave a very interesting account of his visit, and spoke of some of the advantages which he had derived from it. From the Archbishops and Bishops he had received all the kindness and sympathy which they might be expected to show to a missionary or colonial brother.

In London he was much struck with the increase of the number of able men amongst the clergy, with the large congregations which filled the churches he visited, whether in Stepney or Westminster, in Hampstead or the Regent's Park; especially with the overflowing congregations in St. Paul's and Westminster Abbey; with the increase in the number of churches, of mission rooms, of additional missionaries and catechists, and all the machinery for reclaiming districts from ignorance, ungodliness, and sin. But not only was this the case in the metropolis, he found

the same spirit pervading the whole country. There was much activity in the laity as well as the clergy, and a more widespread recognition on the part of the wealthy members of the Church that wealth brings with it duties and responsibilities.

A new institution was the Church Congress, and his opinion was that it was 'one which would eventually be productive of much good.' He looked upon it as 'a more real representation of the Church of England than Convocation.' 'It fairly and fully represented the whole body of the Church, and avoided coming to any decision upon the questions brought before it.' This he regarded as an advantage, since in the discussion of principles and in the expression of sentiments which are not to be embodied in a resolution, men can afford to be more calm and dispassionate than if some important practical resolution were to be decided by vote. Thinking it one of the most important of modern institutions, he used 'any influence he had with his friends to induce them to attend the meetings, and to give a practical turn to the discussions.'

And now that he had returned to his diocese, he began forthwith to apply himself to the duties which called for his special attention. One of these was an ordination which he held in the middle of March. The next was arranging for a lengthened series of Confirmations in the city and suburban parishes first, and afterwards in the country districts. To these Confirmation seasons he attached the greatest importance. He looked upon them as supplying most precious opportunities for implanting the truths and principles of the Gospel in the minds of the young, and for advancing their spiritual welfare. He therefore encouraged the clergy to make the most they could of such opportunities, by

devoting the largest amount of time they could command to the instruction and guiding of the candidates. And with these views, he was in the habit of giving three months notice beforehand of the time when the Confirmation would be held.

The arrival of the Bishop of Goulburn and Mrs. Thomas and their party on the 14th of March, 1864, was an event which called forth his deep thankfulness to Almighty God for bringing them safely to their destination, and for the prospect of increased spiritual advantages to the people scattered over that large territory which formed the area of the new diocese. The bishop and his party met with a very kind and affectionate reception from the Metropolitan and Mrs. Barker, and were warmly welcomed by the clergy of Sydney. A thanksgiving service for their arrival was held in St. James's Church.

The Bishop of Goulburn remained in Sydney until arrangements were made at Goulburn for his reception and installation. On the 8th of April he proceeded with Mrs. Thomas to that place, accompanied by the Metropolitan, to introduce him to the clergy and laity over whom he was to preside, and to bespeak for him that cordial co-operation and support which were essential to the success of his work. And it was not a little gratifying to him to hear and witness the hearty manifestations of welcome with which the new bishop was received on all sides, giving good grounds for the expectation that in the unity of the bishop, clergy, and laity, the diocese would be strong.

But it was a season of welcome also to the Metropolitan himself from the clergy and laity of the

new diocese. They had prepared separate addresses to be presented to him, but though separate, each alike breathing the same sentiments of deep regard and esteem, of joy to see him back in the colony, of thankfulness for what he had been able to accomplish for the advancement of the best interests of the Church, and of regret that they were now to lose the direct oversight of one 'whose kind counsel and parental rule they had been accustomed to regard with affectionate deference.' And yet they recognised the necessity for that separation, and believed it to be essential to the Church's welfare and progress. The addresses were presented to him at the public meeting called specially to welcome the Bishop of Goulburn. Two or three days were spent by the Bishop of Sydney in Goulburn after the installation, upon matters connected with the see and a residence for the bishop. After this he hastened to Sydney to attend to duties awaiting him there.

Upon his arrival, he found Bishop Patteson and his fellow-labourer, Mr. Codrington, who had come on a visit to the Australian Colonies, to lay before the Church in them the state of the Melanesian Mission, and to seek their aid in carrying it on. With a view to gain the support of Sydney Churchmen, the Bishop of Sydney at once arranged for a public meeting, over which the Governor, Sir John Young, kindly consented to preside, to give the good Bishop of Melanesia an opportunity of making such representations as were likely to awaken a deeper interest in the mission, and to draw out warmer sympathies towards it. The meeting was held on the 15th of April. After some kind words

from the Governor respecting the work, the missionary bishop, in his own charming and touching way, arrested the attention and won the sympathy of all who heard him. Every encouragement was given by the Bishop of Sydney in other ways to the mission. Meetings were held in parochial schoolrooms, and sermons were preached by Bishop Patteson in many of the churches, the effects of which were liberal contributions in aid of the mission, specially from the Sunday Schools, and these have since been sent annually for its support.

On Trinity Sunday an ordination was held by the Bishop in St. Luke's Church, Liverpool, which is noticed here on account of its special character. The candidates, four in number, were all from the Diocese of Melbourne, and the bishop of that diocese being absent in England, they were ordained by the Bishop of Sydney by letters dimissory from the Vicar-General. Three of them were certificated students of Moore College. The examination was conducted entirely by the Examining Chaplain of the Bishop of Melbourne, and was reported by him to be most satisfactory. The candidates had been previously subjected to repeated examinations in Melbourne, and an exact record had been kept of the results, so that it was possible to speak with some precision of the advantages which they had derived from a residence at the College, and from the tuition there imparted. On this subject the Bishop of Melbourne's Chaplain spoke most favourably, and, 'acknowledged with much thankfulness the benefit which had accrued to that diocese, in raising the tone of the younger clergy, securing exact scholar-

ship and accurate doctrine, and giving effect, so far as that could be effected by training, to their pulpit and pastoral ministrations.' Independent testimony such as this was valuable at a time when, in some quarters, attempts were made to disparage the training which was supplied by the College, as tending to lower the standard of clerical efficiency.¹

¹ At the time this testimony was borne, nineteen students had been ordained from the College, eleven of whom were labouring in the Melbourne diocese. The Rev. William Hodgson had then been nearly eight years Principal.

CHAPTER IX.

1864—1867.

Visitation of Brisbane Diocese—Free Church of England—Visit to the West—Renewed Efforts for Synodical Action—Duke of Newcastle's Despatch—Conferences—Final Result—Efforts to complete Cathedral—Another Visit to the West—Day of Humiliation and Prayer for Rain—First Meeting of Synod, 1866—Mr. Cardwell's Bill, Resolution of Synod—Meeting on Western Bishopric—Visit to Western District, 1867; Public Meeting in Bathurst—Session of Synod, 1867—Arrival of Bishop of Grafton and Armidale.

THE Bishop now turned his thoughts to the diocese of Brisbane, with a view to the official Visitation which had been postponed until some progress should have been made in its organization. Three years and a half had now passed since the Bishop of Brisbane took possession of his see, and although as yet some portions only had been brought into regular parochial working, it was in a position to receive benefit from a Metropolitan Visitation. The month of July, 1864, was fixed for the visit, and accordingly on the 7th of July the Metropolitan, accompanied by Mrs. Barker, reached Brisbane, where they became the guests of Sir George and Lady Bowen at Government House during their stay.

On Sunday, the 10th, St. John's Church, the

pro-cathedral, having undergone some alterations and enlargement, was reopened for Divine service, the Metropolitan being the preacher. The next morning his attention was drawn to the fact that there were two ships in the bay—H.M.S. *Salamander* and the *Golden Grove*—about to proceed to a new settlement named Somerset, at Cape York, where a considerable number of persons were located. It appeared that no provision had been made for supplying them with the public means of grace. He was therefore anxious to do something for their spiritual welfare, as well as for those who were in the ships. And what he could do, he did. He paid a visit to the *Salamander* and addressed the ship's company, sailors and marines, with reference to their highest interests. And he seized the opportunity of sending to the persons in authority at Somerset a large supply of religious and other books and tracts for the use of the people at the settlement. It was hoped that in this way some help would be afforded, in the absence of any regular religious instruction, to those who were not wholly indifferent to spiritual things. As this settlement was then likely to be a permanent one, the Metropolitan and the Bishop of Brisbane agreed to make application to the S.P.G. to provide a missionary clergyman to minister there.

The days which followed in that week were occupied with matters relating to the welfare of the Church and its advancement, the Visitation, and the delivery of the Charge. A public meeting also was held, which was presided over by His Excellency Sir George Bowen, for the special purpose of presenting an address from the lay members of the Church to

the Metropolitan, in which they accorded him a cordial and respectful welcome, and expressed their hope that his visit would tend to promote the unity and expansion of their Church, while they took occasion to express their conviction that that unity and expansion would be more largely promoted by associating the laity with the clergy in the management of the temporalities of the Church. In replying to this address, the Metropolitan said upon this point :—

The help and counsel of the lay members of the Church are essentially necessary for the success of our endeavours to promote the cause of religion and education in our dioceses. The precise manner in which this co-operation may be best secured is a matter of some difficulty. But for myself and my right reverend brother, I can affirm that we are most anxious that the laity should be joined with us in the administration of the temporalities of the Church.

After an absence of about three weeks the Bishop returned to Sydney, pleased upon the whole with his visitation, and hoping that with the Divine blessing it would have the effect of increasing the unity, and thus the strength of the Church in the diocese visited. He had ‘formed a favourable opinion of the future progress of the Colony of Queensland, and of the ability which the members of the Church of England resident therein possessed to place her in a foremost position in that land.’

Immediately upon his return from this Visitation the Bishop found himself called upon to deal with a very painful matter—the conduct of one of the clergy holding his license, who, during his absence, was reported in the public prints to have ‘renounced the

episcopal authority of the present Bishop of Sydney, and to have established a free church, of which he had constituted himself the minister.' An advertisement had been inserted in the leading Sydney journal announcing that on a certain day and in a certain place he would state his reasons for taking this step, and in the same paper there subsequently appeared what purported to be a report of his address on that occasion. A few days after another advertisement was inserted in the same journal, headed, 'Free Church of England,' notifying that the first service would be held in the Temperance Hall on Sunday evening, July 24th, at seven o'clock. To this the name of the clergyman was attached.

These matters having been brought under the Bishop's notice, his secretary was directed to write to the clergyman and inquire of him whether the advertisements were inserted by him or with his sanction, and whether a statement reported in another daily paper referred to him, and if so, whether it was or was not true. He was required to reply to this communication within a specified time. A note from the clergyman was received, acknowledging this communication, but no reply was given to the inquiries. The Bishop's secretary was therefore directed to write again, and to inform him that 'in the absence of any explanation, his lordship was forced to conclude that he, being a licensed clergyman of his diocese, did not feel it necessary, at the invitation of his Bishop, to deny the very serious imputation involved in the several public announcements to which his attention had been directed, that imputation being that he had

renounced the episcopal authority of the bishop under whose license he had hitherto officiated ; and, further, that unless the Bishop received from him, on or before a specified day, an assurance that, notwithstanding the statements to the contrary contained in the several public announcements before referred to, he had not renounced his episcopal authority, his lordship would feel himself compelled to take immediate steps for the revocation of his license.'

This letter was acknowledged by the clergyman, but no further notice was taken of its contents. A third letter was then written by the Bishop's direction formally calling upon the offender to appear before the Bishop at the Registry on a certain day, and at a specified time, to show cause why his license should not be revoked. At the same time, he was informed that if he should desire it, the Bishop was willing to accept the assistance as an assessor of any gentleman of the Bar (being a member of the Church of England) whom the clergyman might select, in which case the Bishop would ask the Chancellor of the Diocese to act as another assessor.

In reply to this, two questions were asked : first, 'what may be the nature of an assessor, and the particular duty that he will be expected to perform?' and, second, whether, in case the clergyman should adopt the course thus suggested, his lordship 'would consider it compatible with the nature of the case for a legal gentleman who has joined my congregation to appear in my behalf?' The Bishop's secretary was directed to answer that it would be the duty of an assessor to advise the Bishop as to the decision,

which, under the circumstances of the case, he ought to pronounce, 'and that there would be no objection to the clergyman having any legal assistance that he might deem necessary.'

The clergyman, however, did not appear at the time appointed; and the Bishop, having taken all the circumstances together with his replies into consideration, ordered his license to be revoked, but stated that he would abstain from signing the instrument of revocation until three o'clock on the following day; and he directed a letter to be addressed to the clergyman informing him that, 'taking all the circumstances into consideration, his lordship had no other alternative than to revoke his license,' but that the instrument of revocation would not be signed until three o'clock on the next afternoon, and that any application delivered at the Registry before that hour would receive the Bishop's consideration. Shortly before the expiration of the time thus limited, a written communication was received by the secretary, 'begging to decline troubling the Bishop by attending personally or otherwise.' The instrument of revocation was thereupon signed by the Bishop.

Mr. ——— was now free to pursue the unhappy course which he had marked out for himself. In consequence of the statement which he put forth of the reasons which had actuated him in repudiating his connexion with the Church of England, and which was at first believed by many persons, he found a considerable number of supporters. A building was erected for him in which to minister, and an income provided by the voluntary offerings of his adherents.

For some time no notice was taken of his representations; but when the Bishop was made aware that they were about to be incorporated in an official document, which would be registered in the Supreme Court, he considered that the interests of the Church demanded from him the publication of a counter-statement. When this was done, and the clergyman's representations were confuted by letters which he had written to the Bishop, the eyes of most people were opened, and their sympathy was withdrawn. The 'Free Church of England' began to wane, its resources diminished, the venture turned out a failure, and the founder sought elsewhere a sphere of action which, it is generally understood, did not meet anywhere with permanent success.

A Visitation of the greater part of the diocese occupied the Bishop nearly three months of the remaining portion of this year, 1864. It extended from the second week in September to the last week in November. The distance travelled was about fifteen hundred miles, much of it over rough roads and through sparsely peopled districts; and it is not without interest to mention that one part of it was infested by a gang of bushrangers, who had only a short time before attacked three of the houses in which the Bishop and Mrs. Barker were entertained. The railway now brought travellers to the foot of the Blue Mountains, but beyond that, all journeying was by carriage or on horseback. The visit, however, was full of interest, supplying as it did varied opportunities of sowing the good seed, and of guiding and directing those who were engaged

in the work in the fields to which they had been appointed.

On his return from this tour, the Bishop delivered an address to a public meeting of the members of the Church of England, in which he graphically described the religious progress and social improvement which he had observed in many of the parts visited, together with the wants which remained to be supplied. He noticed also with pleasure in some districts an increase of population and of cultivators of the soil, which seemed to him likely to lead to the formation of a respectable yeomanry, which had hitherto been one of the great wants of the colony. Throughout this visit Confirmations were held, sermons preached, addresses given, and meetings assembled, scarcely a day passing without some special effort being made to advance the Master's cause and to make Him more fully known. The withdrawal of State aid to religion led the Bishop to urge upon the people in such towns as Orange and Bathurst to endeavour to provide some endowments for their parishes, and in those towns plans were adopted for the attainment of this object. Similar proposals were made in other parts of the diocese at the same period.

There was another and still more important subject which was now occupying the Bishop's serious thoughts, and which he took the opportunity of suggesting for consideration, viz., the formation of a bishopric for the west, of which Bathurst would be the seat. The time had not yet arrived for taking steps to accomplish this, but he was of opinion that it might and ought to be done, and, looking at the

wealth possessed by members of the Church in the proposed area of the bishopric, it seemed to be very practicable. That which had been done in the south gave encouragement to such a project, and showed how it could be effected.

The fruits produced by the Church Society were more and more evident in this tour, in the valuable support it had rendered to the clergy, in the aid it had given to the erection of churches and school-churches, and in the partial provision it made for catechists. The Bishop said that 'he found everywhere a disposition on the part of the members of the Church to meet the requirements of their own districts, but that in many places their ability was insufficient for the purpose, and then came in the Church Society, meeting the deficiency, and making practicable what without it could not be effected.' A survey of the districts visited during this tour showed that three more clergymen and two catechists were required in them.

Ever since his return from England it had been the Bishop's intention, as soon as other pressing duties would permit, to renew the effort to obtain synodical action for his diocese. The more he had considered the subject and had inquired into the effects of such action in those branches of the Church in which it was established, the more convinced he was that it would prove beneficial to the Church in Australia, and the more anxious that it should not be any longer delayed. He was satisfied that it would give to the different orders in the Church their legitimate influence and position, that it would supply the means of providing for the government of

the Church in a constitutional manner, would relieve the bishop from many anxieties and unfair suspicions, and would tend to create a greater interest in the affairs of the Church throughout the diocese. As soon then as attention to other practical duties permitted, he resolved to convene another Conference of the clergy and representatives of the laity, to confer upon the best mode of attaining this important object.

His own views of the necessity of obtaining legal sanction for the acts of any synod which should be called into existence had been strengthened by further consultations and inquiries, and by a despatch which had been recently addressed by the Duke of Newcastle, Secretary of State for the Colonies, to the Governor of the Cape Colony, with reference to the synod of Capetown, which had been summoned and held without any such sanction first obtained. This despatch had been made public, and, referring to the judgment of the Privy Council in the case of *Long v. the Bishop of Capetown*, it drew attention to the following important points:—1. That the Church of England in places where there is no Church established by law, is in the same situation as any other religious body, in no better, but in no worse position; and the members may adopt, as the members of any other communion may adopt, rules for enforcing discipline within their own body, which will be binding on those who, expressly or by implication, have assented to them. 2. That the rules passed by such an assembly are binding not on all professed members of the Church over whom the bishop has been appointed to preside, but on all

those who, expressly or by implication, have assented to those rules, and provided that they are not contrary to existing laws. 3. That the synod of Cape-town (which was held without the assent of the Crown or of the local Legislature) had passed various acts and constitutions, purporting, without the consent of the Crown or the local Legislature, to bind persons not in any manner subject to its control, and to establish courts of justice for some temporal as well as spiritual matters, and, in fact, had assumed powers which only the Legislature could possess; that there could be no doubt that such acts were illegal.

Having regard to these facts and to the errors into which others had fallen, the Bishop held strongly to the necessity for a legislative enactment, which would have the effect of giving legal sanction to the acts of the synod. After consultation, therefore, with the dean and others of the clergy, together with some of the laity, he issued a circular on the 27th of December, 1864, inviting the clergy being incumbents of parishes, with lay representatives of the same, to meet in conference in Sydney on the 7th of February, 1865, to consider the expediency of applying to Parliament for a Bill, based upon the Act which regulated synodical organization in Canada, and a copy of which was sent with the circular. The lay representatives were to be elected by the parishes, according to rules laid down, and the Chancellor and the Registrar of the diocese were to be *ex-officio* members.

The Conference, which was very largely attended by both orders, met on the 7th February, 1865, after Divine service with the celebration of the Lord's

Supper, in St. James's Church. In his opening address the Bishop explained the objects of the meeting, and indicated his own wishes in the following terms :—

I desire, first, that the Bill which has been printed, and which will be proposed by Canon Allwood, should in substance be adopted by the Conference ; secondly, that an influential Standing Committee should be chosen to obtain the passing of the Bill through the Legislature ; and, thirdly, that the Conference, at its rising, should simply adjourn, and hold itself in readiness to meet again when summoned by the Bishop.

The Bill was accordingly proposed by Canon Allwood, but it soon appeared that it did not commend itself to the judgment of the Conference. The question was much debated, and an amendment was moved by Mr. Robert Johnson, a member of the Legislative Council, who had taken much interest in the former Bill, that a committee be appointed to frame certain 'fundamental constitutions,' based upon the Bill of 1858 as amended, and that when these were agreed upon by the Conference, a Bill should be applied for to the Legislature, enabling the synod to manage the property of the Church in accordance with them. This proposition was adopted by the Conference unanimously. A Committee was appointed, and by it constitutions were framed, which, being brought up on the 15th of March for consideration by the Conference, were passed by a very large majority.

A Committee was then appointed to take the necessary steps for obtaining the proposed Act of Parliament. A Bill was shortly afterwards

introduced into the Legislative Assembly, and submitted in the usual manner to a Select Committee. Witnesses were examined, and its adoption recommended to the House, but before it could be dealt with the Parliament was prorogued; and thus another delay was occasioned in the attainment of the desired object.

Although for the present delayed, the matter could not be allowed to drop, and the Conference Committee was called together by the Bishop, and met on the 31st of August, to consider what steps should next be taken. It was clearly the duty of this Committee to report its proceedings to the Conference with their results, and the Bishop therefore summoned the Conference to meet in order to receive that report.

The adjourned Conference met on the 26th of September, and the report was laid before it. When it came to be considered, a resolution was passed to carry out what then appeared to be the wish of the other dioceses in the colony, viz., that the Bishop of Sydney should convene a conference of the bishops and clerical and lay representatives of those dioceses, in order jointly to draw up a constitution for the proposed synod.

It was not, however, until the 11th of April in the next year, 1866, that it was found practicable for this united Conference to assemble. When it met the Bishop of Sydney, as President, in his opening address, explained the steps which had led to his calling it together, and the business which would require its attention. The result may be briefly stated. After full discussion, Constitutions were

agreed to suitable for all the dioceses, and it was resolved to apply to the Legislature for an Act to give legal effect to them. It may be sufficient to mention that the desired Act was soon afterwards (4th October, 1866) obtained, and synodical action in New South Wales was thus placed upon a safe basis.¹

Having thus travelled into the year 1866, it is necessary to revert to an earlier date, and to mention a subject of deep interest which had been steadily kept in view by the Bishop from the time of his arrival in the colony, viz., the completion of St. Andrew's Cathedral. The parochial wants, as regarded church accommodation, had hitherto been so numerous and pressing, that it seemed to him that they demanded his first efforts to provide for their supply, and that when this had been accomplished there would be a greater probability of carrying to a successful issue a work which partook of a more exclusively diocesan character.

The Bishop, however, thought that the time had now arrived for a large and united effort of the Church to complete the cathedral. Taking counsel, therefore, with the members of the Building Committee, who had for so many years persevered in their work amongst numerous difficulties and discouragements,

¹ By the Colonial Act, 30 Victoria (a private Act), the constitutions agreed to by the Conference were directed to be recorded in the Supreme Court. And the Act provides that the articles and provisions contained in the constitutions, and any rules made in pursuance thereof, shall for all purposes relating to the property of the Church within the colony be binding on the members of the Church, and that all persons holding property for the use of the Church, except subject to any express trust, shall hold it subject to those rules, just as if the rules had been contained in a deed of trust of the property.

he resolved to hold a public meeting, and to ask the members of the Church to join in a persevering effort to bring the work to a conclusion. This meeting, which was largely and influentially attended, was held in St. James's Schoolroom on July the 4th, 1865. The speeches, and especially that of the Bishop, were worthy of the occasion. An enthusiastic spirit was aroused, and the sum of nearly 2000*l.* was subscribed in the room. This was soon largely augmented by the efforts of those who undertook the office of collectors of contributions; and it deserves to be specially mentioned that a resolution which, without any pre-arrangement on the part of the Committee, was brought forward by Mr. Justice Dowling, that the ladies of the diocese should endeavour to raise 2000*l.* for the purpose of providing an organ for the cathedral, was at once warmly approved and adopted, and that through the zealous efforts which those ladies put forth more than the amount required was provided. From that time there was no further interruption of the work, which was carried on successfully to its completion.

In the month of October, 1865, the western districts again called for the Bishop's attention, and on the 10th of that month he left Sydney, accompanied by Mrs. Barker, to travel through no inconsiderable portion of them. Such visits were found very helpful and encouraging by the clergy and their parishioners, and often stimulated them to new and greater efforts, by showing them how difficulties might be overcome or removed. By this means also the Bishop acquired a fuller and more accurate

acquaintance with the circumstances and wants of every district and parish, and was enabled to exercise a wise oversight of the whole. This journey extended as far as Dubbo, the route taken in going being through Bathurst and in returning through Mudgee. The time occupied in it was about seven weeks.

While at Bathurst, the Bishop again availed himself of the opportunity of bringing before the members of the Church in that district the subject of a bishopric for the west. As he had done the year before in Bathurst, so he did now in the adjacent town of Kelso. He invited the Churchmen of that parish to a meeting upon the subject, in order that he might discuss it with them. At this meeting two resolutions were adopted, one affirming it to be desirable that the bishopric should be formed, a second appointing a committee to take such steps as they might find practicable for creating an endowment for the bishopric. At this meeting one gentleman who had previously given 100*l.*, showed his increased earnestness in the cause by promising to give 500*l.* if five others would each contribute a similar amount. This effort to stimulate his fellow Churchmen to a liberality worthy of the occasion, though it did not succeed to the extent which the proposer hoped, no doubt produced some effect.

During this tour the Bishop noticed evidences on every side of a most distressing drought, and reports from all parts of the colony showed that it was not local but universally prevalent. This impressed upon him the duty of humiliation before God on the part of the colonists, and of supplication for the removal of a visitation, the effects of which were every-

where severely felt, and were most disastrous. Believing that nations as well as individuals are the subjects of His providential government, and are chastened for their sins, he held that by such chastisements God calls them to repentance, and it was his conviction that this law applied to New South Wales no less than to other parts of the British Empire. Taking, therefore, the course which the circumstances of the case required, and without which a day of general humiliation and prayer could not have been secured, he wrote before the close of the year to his Excellency the Governor, urging that such a day might be set apart by the Executive, on which the colonists might be invited to make their humble supplications to Almighty God for the removal of so great a calamity from the land. It is gratifying to state that in accordance with this request, Friday the 12th of January, 1866, was proclaimed as a day on which the public offices would be closed, and an opportunity given to all to observe the day in the manner proposed. The proclamation also 'expressed the earnest hope that all classes of the community would join with reverence and humility in this solemn appeal to the Divine mercy.'

The day thus set apart by public authority was largely kept throughout the colony as a day of prayer and humiliation. And it may be recorded as a fact, that on that day the drought began to break up, rain fell in many parts of the colony where it was most needed copiously and effectually, reviving the grasses and herbage which seemed to have perished, and producing supplies of water where for months it

had been unknown. In connexion with this it may be also mentioned that similar events occurred somewhat earlier in the adjoining Colony of Victoria. One of the journals of the day records that, 'the fifth of January had been set apart by a proclamation of the Government in Victoria as a day of public humiliation on account of the continued drought in that colony,' and that, 'on the same day in that colony rain began to fall, as it did in New South Wales on the twelfth.'

In reference to the Bishop's late visit to the west, it is interesting to observe that in the address which he subsequently gave at the annual meeting of the Church Society in Sydney, he was enabled to state that during that visit he had found much to encourage him. The various works which he had suggested in his visit of the previous year had been carried out, a vast field for fresh exertions had been opened up, and from the experiences of the past goodness of GOD, he was led to hope that all that was now in his desires would be accomplished.

The Act for giving legal effect to the constitutions which had been agreed upon in conference by the dioceses of the colony having been passed as already stated, the Bishop lost no time in bringing it into operation in his diocese. On the 26th October, 1866, he issued a circular to the clergy, informing them of his intention to hold the first synod in the first week in December, and requested them to take steps for the election of lay representatives in accordance with the constitutions, and to send to him certificates of their election with as little delay as possible after a day specified.

The Synod met on the 5th of December accordingly. Previous to the commencement of the session, all the members were invited to join in partaking of the Holy Communion in St. James's Church, at eleven o'clock. At 3 p.m. the session began, prayers having been first read by the president. The roll of members was then called, after which the Bishop, as president, delivered his opening address.

It was a great gratification to him thus to meet his first synod, after so many years of delay and disappointment, and he commenced his address by offering his 'congratulations to the members upon their meeting for the first time, in a diocesan synod, constituted in a manner satisfactory to them all.' He also expressed his belief, 'that although the delay had been trying and disappointing to some, this had not been wholly without use.'

There were several subjects which awaited the consideration of the Synod. Amongst them the following may be mentioned:—whether it was expedient to adopt some new arrangements regarding the celebration of marriages, with a view to prevent the members of the Church of England from drifting away to other communions, it being believed that this often occurred by reason of the greater facilities for marriage afforded by some of the other religious bodies;—the mode of appointing clergymen to parochial cures;—the relation of the Church in the colony to the Church in England;—the appointment of a tribunal for the trial of offending clergymen;—the mode in which the finances which had been hitherto managed by the Church Society should henceforward be dealt with;—the framing of

a constitution for the cathedral, which was now approaching completion. With regard to most of these subjects, it was thought that they would be dealt with more satisfactorily after full inquiry into them had been made by select committees, and they were therefore entrusted to such committees for consideration and report at the next session.

There was, however, one matter which did not admit of any such delay. A Bill had been introduced into the Imperial Parliament by Mr. Cardwell, under the title of a 'Bill to remove doubts as to the effect of Letters Patent granted to certain colonial bishops, and to amend the law with respect to bishops in the colonies,' which was regarded by many as tending to lead to a severance of the colonial Church from that of England, and by so doing to affect the colonial Church most injuriously. The Synod was therefore invited by the Chancellor of the Diocese, Mr. Alexander Gordon, to express its objections to the Bill in clear and unmistakable terms. The resolutions proposed by him brought on an able discussion of the question, which led to a much clearer apprehension of the subject than had at first prevailed; and at length the following resolution, in lieu of those proposed, was moved by the Chancellor, and carried unanimously:—

That a select committee be appointed to draw up and present to the Synod for its approval a petition to Her Majesty, and also to both Houses of the Imperial Parliament, and also to both Houses of Convocation for the provinces of Canterbury and York, declaring our continued adherence to the Church of our fathers as members of the united Church of England and Ireland, expressing our

regret at the introduction of a 'Bill to remove doubts as to Letters Patent, and to amend the laws with respect to bishops and clergymen in the colonies,' having for its object among other things to authorise the consecration of bishops in and for the colonies in a manner contrary to the laws and ordinances of our Church, and praying that no legislation may be sanctioned which will in any way affect the position of the Church here in its relation to the Church in the United Kingdom, or weaken the connexion of the Church in this colony with the Church in the United Kingdom.

Certain members of Synod were then chosen to form the committee, which proceeded to discharge the duties entrusted to it by drawing up the petitions and placing them before the Synod for its approval; they were signed by the President on behalf of the Synod, and forwarded as directed.

Previous to the closing of the Synod, the Bishop availed himself of the opportunity afforded by the presence of a number of gentlemen from the western districts of the diocese to consult with them about the proposed new bishopric. It has already been mentioned that he had brought the matter before the members of the Church in Bathurst, Kelso, Mudgee, Orange, and other places. Committees had been formed in some of them to take steps for providing an endowment for the see. But he now felt that more active measures should be taken, and that these might be promoted by consultation with those whom he invited to meet him as being specially affected by the establishment of the bishopric. The meeting was attended by forty or fifty gentlemen, to whom the Bishop explained the

reasons which seemed to him to point to the necessity for its formation; they were briefly the following:— the large extent of territory which called for episcopal oversight, the great and increasing distances to be travelled, involving the devotion of more time than he was able to give to the work, the growth of population in the west calling for an increased number of clergy to minister to their spiritual wants, and the impossibility of that supervision which was required being exercised unless by a bishop resident in the west. There were, too, special duties laid upon himself as Metropolitan in making occasional visits to other dioceses, and in taking charge of the northern portion of Australia not included in the Diocese of Brisbane. After taking this statement into consideration, the meeting proceeded to found upon it resolutions affirming the desirability of creating the bishopric, and of adopting the necessary steps for obtaining an endowment for it.

The matter was now fairly started, and as soon as other duties permitted in the following year (1867) the Bishop again proceeded to the western districts, combining with his ordinary episcopal duties special efforts with regard to the required endowment. Leaving Sydney on the 6th of May, and passing through Bathurst, he went first to more distant places where he had made engagements to hold Confirmations, lay foundation-stones of churches, or preside over meetings for other Church purposes. Having accomplished these objects, he returned to Bathurst, and held a public meeting called for the purpose of receiving the report of the Bathurst

Bishopric Committee, and to take such other steps as might be found necessary.

This meeting was presided over by W. H. Suttor, Esq., of Brucedale, one of the oldest and most influential Churchmen resident in that part of the colony. The Bishop was well supported by thirteen of his clergy, who had drawn up and signed a declaration affirming 'the need of the bishopric, their determination to use their best efforts in their parishes to promote the endowment, and their readiness to render all canonical obedience to the bishop who might be sent to preside over them.' This declaration, as well as the report of the Committee, was read at the meeting, after which the Bishop laid the whole case before it in such a lucid and forcible manner that he carried the whole assembly with him. And it was observed that while he was describing the condition of the dwellers in the bush, and pointing out their spiritual needs, 'the chairman and others in the audience were deeply moved even to tears.' It was announced at this meeting before its close that the sum of 1700*l.* had been subscribed in the district of Bathurst towards the endowment, raising the whole amount to 4146*l.*, which was shortly after increased to 5000*l.* A ladies' committee was also formed to assist in obtaining further contributions.

In this tour of visitation there was much which encouraged the Bishop besides the efforts to provide the endowment for the new bishopric. He found in various quarters an extension of the means of grace. In crossing the Blue Mountains he saw two catechists at work, under the clergyman at Hartley,

ministering to the navvies and their families who were employed in constructing the railway. By these catechists services were held all along the line, and the great truths of the Gospel taught. It was estimated that several thousand persons were thus, directly or indirectly, benefited, and they showed their appreciation of the services by erecting, at their own cost, or with their own hands, two buildings to be used for the double purpose of school and church, in localities where they were most needed. The following extract from an address descriptive of this tour, which the Bishop delivered in Sydney after his return, is of interest, as explaining the nature of the work which was in progress:—

The whole of the week was passed in somewhat notorious parts of the colony. The deep ravines at the back of Mount Macquarie had enabled the bushrangers to baffle the police. Almost every hut had its history. The list of candidates for Confirmation at — contained names which have acquired unhappy fame, and I looked with deep interest on some of the younger members of families whose elder relations had suffered, or were suffering, the penalty of the law. I looked, I say, with deep interest upon them, because in them I saw the first fruits of efforts made by zealous, active clergymen on behalf of the population of these districts. There has not been much time for this evangelical experiment, but the evidences of success are already there, and I believe that if we can only carry out all that is desired and designed by those excellent men the success will be complete.

At No. 1 Swamp a congregation of one hundred and twenty persons was assembled, many from considerable distances. Twenty-seven were confirmed in the building used as a church, erected by the schoolmaster of the town-

ship. Great interest was excited, this being the first Confirmation held there, and the first visit of a bishop to the district. The site for a church was selected on a suitable piece of rising ground near the principal road.

As the weather had become broken and the days were short, we found it impossible to reach our intended halting place that night, and striking deeper into the ranges we were very hospitably entertained by one of the farmers of the district. Here also I held an evening service, and confirmed a young person who had been unable to reach the place where the Confirmation had been held. The week was spent in similar work at Caloola, Rockley, O'Connell, and Oberon.

Ascension Day was suitably observed in the fine new church at O'Connell, built since my last visit there, and filled with a large, attentive congregation. Twenty-two young persons were confirmed upon the occasion.

The following facts were noted by the Bishop in the districts visited. Eight clergymen were ministering there, who all received their stipends through the Church Society, six of them were assisted by the Society by grants of 100*l.* each, to make up their stipends to 300*l.* per annum. Four catechists were also maintained. Eleven churches had been built or were in building, and three school-churches had been recently erected, in addition to three (or four) which had existed for some years. Four parsonage houses had also been built. Justly then did the Bishop say:—'it is impossible to estimate the value of the social and religious advantages which have thus been conferred upon the country.'

The second session of the Diocesan Synod, which, according to its constitution, was to meet annually, was now approaching, at which the sub-

jects which in the previous session had been entrusted to committees for their consideration and report, would have to be dealt with. All of them were important, and demanded from those who had charge of them much care and judgment in regard to the measures they might propose. To these matters the Bishop felt that he, as President of the Synod, ought to give his thoughtful attention, and he therefore placed himself in consultation with the committees, both aiding their deliberations and discussing with them the proposals they had to offer.

The Synod met on August the 20th, 1867, preceded by the usual religious services. As soon as it was duly constituted, the President delivered his address, and the business commenced. The reports of the several committees were brought up, and taken into consideration; and resolutions or ordinances founded upon them were submitted to the Synod. As the result, some of them were adopted, some rejected, and others withdrawn for further consideration.

In his opening address the Bishop alluded to the petitions which had been adopted in the previous session to Her Majesty and the two Houses of the Imperial Parliament and to the Convocations of Canterbury and York, and informed the Synod that he had received some replies to the letters which accompanied them. He also stated that he had been invited by the Archbishop of Canterbury to attend a meeting at Lambeth on the 24th of September of the archbishops and bishops of the Church of England and Ireland, the colonial bishops, and the bishops in visible communion with the united Church

of England and Ireland, for mutual counsel and brotherly communion; but that after consulting the Standing Committee of the Synod he had replied to his Grace that the circumstances of his own diocese at the present juncture made it impossible for him to absent himself without injury to the interests of the Church. He further mentioned that he had availed himself of the opportunity allowed by the Archbishop in his letter of invitation, to forward, through the Archbishop of York, 'a paper drawn up by the Chancellor of the Diocese, in which my views upon the subject of our relation to the Church at home, and the manner in which our union may be maintained, are set forth.'

The able manner in which the various subjects which were brought before the Synod were discussed by both the clergy and the laity, the evident desire which actuated them to make the best provisions for advancing the Church's welfare, the good temper and business-like manner in which the proceedings were carried on, were highly satisfactory to the Bishop, and inspired him with confidence that the advantages which he had expected from synodical action would be realised, and in this opinion he was confirmed by every succeeding session over which he presided.

In the month of September the Bishop renewed his visit to the western districts, taking this time the northern side, from Mudgee to Dubbo. His object was to hold Confirmations, and also to bring before the members of the Church in those parts the subject of the bishopric, and to enlist their sympathies on its behalf. It was evident that there

was not there the same warm feeling as to the necessity for the bishopric as existed at Bathurst and other places on the southern side. It was therefore the more necessary that the members of the Church should be instructed as to the importance of what was proposed, and the increased spiritual benefits which would accrue from it to themselves and their families. These points the Bishop felt it his duty to impress upon them. About a month was occupied in this tour, during which several meetings for the Endowment Fund were held.

In the month of December an extension of the episcopate in another direction was accomplished by the arrival on the 16th of the Right Rev. Dr. Sawyer as the first bishop of Grafton and Armidale. The bishop and his family were received by the Metropolitan with his usual kindness and hospitality, and were also cordially welcomed by the clergy and laity of Sydney.

CHAPTER X.

1868.

Departure of Rev. W. Hodgson—Earl of Belmore's Arrival—Duke of Edinburgh—Attempt upon Duke's Life—Death of Bishop of Grafton and Armidale—Revival of King's School—Visitation, Important Charge—Session of Synod, 1868—Visit of Bishop Selwyn—Consecration of Cathedral—Episcopal Conference—Christ Church Reredos—Appendix to Visitation Charge.

EARLY in this year the diocese sustained a loss by the departure of the Rev. William Hodgson, Principal of Moore College, for England. This loss was much felt by the Bishop, both on account of the personal friendship which had so long subsisted between himself and Mr. Hodgson, and the valuable gifts and qualities which so admirably fitted him for the office of Principal. After presiding for eleven years with marked ability and success over the College, his health began to feel the effects of his labours, and of the too great strain which they had occasioned. During those years he had educated for the ministry forty-five students, thirty-nine of whom were at that time licensed clergymen in several of the Australian dioceses, discharging their ministerial duties with advantage to the Church and general acceptance to their flocks. Five others were

expecting Holy Orders at the end of the year. The eminent services which he had thus rendered to the Church were fully recognised by the Bishop and the other trustees of the College, by the Standing Committee of the Synod, and by the Committee of the Church Society. An address was also presented to him by thirty of the clergy who had been trained by him at Moore College. The following testimony was also borne by the *Australian Churchman* to his valuable services:—

We have not the honour of being intimate with Mr. Hodgson, and we possibly do not belong to the same school of religious thought, but we may venture to say that he has admirably discharged the duties of his most important office, because we have formed that opinion from what we have seen and heard of the general usefulness of the many colonial clergymen who have been trained by him for Holy Orders. He has with great patience and tact so well prepared his pupils for leading the devotions of their people and discharging the duties of the desk and of the pulpit, that we feel certain they would in these respects bear a favourable comparison with the same number of clergymen at home of the ordinary average.

His place was filled by the appointment of the Rev. Robert Lethbridge King, B.A., of St. John's College, Cambridge.

The 7th of January was marked by the arrival of the Earl of Belmore, as successor to Sir John Young in the government of the colony; and the 20th by the arrival of His Royal Highness the Duke of Edinburgh, on a visit to the Australian colonies, in command of H.M.S. *Galatea*.

The Duke of Edinburgh was received by all classes of the colonists with an enthusiastic welcome, and the Church of England was not behind other sections of the community in the manifestation of her loyalty. This was shown first by an address presented to His Royal Highness from the Bishop and clergy of the Sydney diocese, then by an address from the bishops, clergy, and laity of the three dioceses of Sydney, Newcastle, and Goulburn, and further by the presentation to him of a superbly-bound Bible and Book of Common Prayer, ornamented with Australian gold, from the children attending the Church of England Sunday Schools in the Diocese of Sydney. This last presentation was made in the Sydney Cathedral (at that time not completed) by the Bishop of Sydney on behalf of the children, and was declared to be 'a token of the loyal attachment to the person of their beloved Queen which animates the rising generation of the colony, and of their sincere desire that the Word of God may be the guide and comfort of your Royal Highness through all the changes of life.'

A few weeks after this, on the 12th of March, an attempt was made upon the life of the Duke by a man named O'Farrell, who had but recently arrived in the colony. Through the good providence of God, the attempt failed, the ball which was discharged from the pistol, and aimed at the spine, being diverted, and passing round the body into the flesh. The Bishop was deeply moved when the sad intelligence was conveyed to him at Bishops court, and immediately made his way to Government House, where the wounded Prince was lying in

great danger, to express his sympathy and offer his services.

After a day or two the ball was extracted, and the Duke happily began to recover. As soon as recovery was assured, the Bishop drew up a form of thanksgiving, which he directed the clergy to use in their churches on Sunday, the 29th of March, and seven days after. By desire of His Royal Highness, the Bishop took part in the service on board the *Galatea* on that day, preaching from Gen. L. 20, 'But as for you, ye thought evil against me; but GOD meant it unto good, as it is this day.' The 28th of April was afterwards set apart by the Government as 'a day of thanksgiving to be observed throughout the colony for the preservation of His Royal Highness and for his recovery.' In addition to the public thanksgiving the Duke offered his personal thanksgiving 'for his recovery from a dangerous wound.'

Almost immediately after these events the feelings of Churchmen were painfully excited by the sudden death of the newly arrived Bishop of Grafton and Armidale. This sad event was occasioned by the upsetting of the boat in which he was returning with his son and a female servant from Divine service, which he had been holding at Grafton on Sunday evening, March the 15th. All three were drowned. It was a very mournful occurrence, and a cause of great grief to the Bishop of Sydney.

The revival of the King's School at Parramatta, which had from various causes been closed for several years, was a matter which at this time occupied the Bishop's serious attention. Anxious

to bring it about, he had taken counsel with several gentlemen, some of them old scholars whom he believed to be interested in the institution. As early in the year as the month of February a public meeting was held in Parramatta, over which he presided, and gave expression to his wishes upon the subject. At this meeting it was resolved to be highly expedient to resuscitate the School, and to take steps for that end. A committee was appointed, and a subscription-list opened. The Committee met on the 5th of March, and heard from the Bishop the outlines of the plan he proposed for adoption. A sub-committee was then appointed to consider the plan and to endeavour to procure funds for carrying it into effect. On the 12th of May the Sub-Committee reported the scheme upon which they had agreed. It included the formation of a Council for the School, to consist of clergy and laity elected by the subscribers to the fund for reopening it, the Council to have the management of the funds and the selection and appointment of the head master ; the School to be divided into two departments, classical and modern ; its general character to be distinctly Church of England, but with due regard to the original regulations, to the wishes of parents or guardians of pupils of any other denomination ; the charges to be moderate, and special privileges afforded to sons of the clergy of the Church of England.

A large and influential committee was then formed to take further action in the matter, and especially to obtain the funds required. On July the 3rd a meeting of the subscribers was held, under the presidency of the Bishop, when the Council was elected,

and further steps taken. And at the next session of the Synod on August the 5th, the Bishop was able to announce that there was every prospect of the reopening of the school, under the head-mastership of the Rev. G. F. Macarthur, who had himself been one of its first pupils, a prospect which was happily realised in January of the following year.

Previous to the annual session of the Synod, the Bishop held his third visitation, and delivered a Charge in which he dwelt upon matters with which the clergy were more immediately concerned. A period of six years had elapsed since he had called them together in this way, and he had particular reasons for doing so now. There were, he said, some topics upon which he felt that he was called thus publicly to express his convictions, and to warn those over whom he had been appointed to preside against dangers by which they were surrounded. One of the points specially selected for notice was the true character of the office held by the Christian minister. And upon this he thus expressed his views :—

It appears to me that at the present time we are specially called upon to consider what is the true character we bear. I say at the present time, because it is impossible to deny that there are two rival theories on this subject, in strong and decided opposition to each other, and that between these two claimants there is such a wide and irreconcilable difference, that it is impossible for the same person to hold them both as true or to make them harmonise with each other.

The one endeavours to restore the Church to the position it occupied before the Reformation, the other desires to carry out the views and intentions of the Reformers. I do

not enter into any proof of this assertion. It is a fact assumed by the Bishop of London in his last Charge, and largely dwelt upon and very ably and earnestly set forth by my right reverend brother and friend the Bishop of Carlisle. He shows that before the Reformation the presbyter of the Apostles' day had become a sacrificing priest and a spiritual judge.

The Church of England in her formularies, in her homilies, and in the teaching of her best divines, as Jewel and Hooker, knows nothing whatever of a sacrificing priest or a spiritual judge. Her clergy are not priests, but presbyters; not *ἱερείς*, sacrificing priests, but elders, heralds, and preachers. We read of apostles, prophets, teachers, evangelists, never of priests. They are sowers, builders, workmen, never spiritual judges. Fathers, guides, rulers it may be, but the ground on which allegiance is claimed, is that 'they have spoken unto you the Word of the Lord.' They are 'stewards of mysteries,' but, if Scripture is to be its own interpreter, the mysteries are certainly not the sacraments. They are the truths which God has revealed—'the mystery of the Gospel.'

And if it be said that, coupled with the authority to preach the Word of God, there is added in the ordination service that declaration, 'Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained,' we say with Bishop Jewel, on the power of the keys, 'That the minister doth execute the authority of binding and shutting as often as he shutteth up the gate of the kingdom of heaven against unbelieving and stubborn persons, denouncing unto them GOD'S vengeance and everlasting punishment, or else when he doth quite shut them out of the Church by excommunication. Moreover, that CHRIST'S disciples did receive this authority, not that they should hear private confessions of the people . . . but to the end that they should go, they should teach, they should publish abroad the Gospel.' The key whereby the way and entry to the kingdom of God is open to us is the Gospel and the expounding of the law and Scriptures.

There was another point of immense moment in the present day upon which the Bishop felt it his duty to speak with no less plainness, and to protest with the earnestness of strong conviction and deep anxiety for the maintenance of the truth—the real presence of Christ in the Lord's Supper. He held with Hooker (*Eccles. Pol.*, bk. v., chap. 67, sect. 5, 6) that there is a real presence in the Sacrament of the Lord's Supper, but that it is not in the consecrated elements but 'in the heart of the worthy receiver of the Sacrament.' But his appeal upon these subjects was to Holy Scripture; he said:—

Bring these questions to the test of Scripture, and there can be no room whatever for doubt. We cannot be sacrificing priests, if the teaching of the Epistle to the Hebrews is intelligible. Since CHRIST our Lord has once for all, upon the cross, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sin of man, there is no other oblation to be made for sin, and nothing for us to do with reference to that sacrifice but to commemorate it in the Lord's Supper, and set forth its fulness and freeness, to preach the glorious Gospel of the Blessed GOD. It is necessary to dwell on this point, inasmuch as the questions which are at present agitating the Church at home turn chiefly upon the character and position of the presbyter. . . . There are men who speak of offering the oblation of the Holy Eucharist, and who by their dress, their gestures, and all the accessories of public worship, as well as in express language, proclaim that they do offer a sacrifice, and in some instances do not hesitate to speak of it as 'the Mass.' Now we doubt not that such men are sincere, earnest, and devoted, but we may be allowed to doubt whether they are consistent clergymen of the Church of England. . . . This is a painful subject, but one which

it is impossible to pass over. I notice it chiefly for the sake of observing that it is our duty to keep within the limits of that usage which the general practice of the Church of England has sanctioned for the last three hundred years. Had this been adhered to, we should certainly never have heard in the Church of England of vestments and of incense, of elevation and adoration of the elements, of mixing water with wine, and of that construction and decoration of the Communion Table which are intended to convert it into an 'altar'—a term unknown in the formularies of the Church of England.

To this Charge when published was added an Appendix, in which the doctrine of the real presence in the Sacrament of the Lord's Supper was ably discussed with clear and discriminating argument. It will be found at the end of this chapter, and will well repay a thoughtful and attentive perusal.

The annual session of the Diocesan Synod was held on the following day, and was largely attended by the clergy and lay representatives. Amongst the topics upon which the Bishop dwelt in his address as President, the Pan-Anglican Conference, which had been held at Lambeth in 1867, was one which called for special remark. While thankful for the important declarations and solemn warnings in the address of the bishops, and in the introduction to the resolutions of the Conference, he saw very serious objections to two of the recommendations which that body had put forth. The recommendations were these:—'A provincial synod may make or authorise alterations in the services of the Church, required by the circumstances of the province;' and, 'A provincial tribunal of appeal should be established by the provincial synod.' The Bishop said:—

I object to any alterations being made in the services of the Church except by competent authority at home. We of the clergy have given our assent and consent to the Book of Common Prayer, and have promised to use the form in the said book prescribed in public prayer and the administration of the sacraments, and none other. Our own twenty-seventh constitution is entirely at variance with this recommendation of the Committee of the Lambeth Conference. 'No rule, ordinance, or determination of any diocesan or provincial synod, shall make any alteration in the articles, liturgy, or formularies of the Church, except in conformity with any alteration which may be made therein by any competent authority of the United Church of England and Ireland in the United Kingdom.' This rule is safe and wise. I feel no desire whatever to accept the offered liberty of making alterations in the liturgy of the Church. I apprehend that the liberty might lead to license, to the formation of parties, and eventually to schism.

As to the proposed Provincial Tribunal of Appeal, he pointed out how it was at variance with another of the constitutions of the Church in New South Wales. In the eighteenth constitution it is provided that, whatever mode of trying clerical offences may be adopted by the synods, 'there shall be the same right of appeal as now exists from the decisions of the bishop.' He held, moreover, that 'it was not possible to imagine a court more fitted for the purpose than the Judicial Committee of the Privy Council, or more worthy of confidence. Its province was on the one hand to ascertain the true construction of the articles of religion and formularies referred to in each charge, according to the legal rules for the interpretation of statutes and written instruments, and on the other to ascertain

the plain grammatical meaning of the passages which were charged as being contrary to or inconsistent with the doctrine of the Church, ascertained in the manner thus described.' And with regard to the proposed substitute, his view was thus expressed :--

It is proposed to substitute for this Court of Final Appeal a voluntary spiritual tribunal, to consist only of archbishops and bishops from the Church of England and Ireland, the Colonial, the Scotch, and American Episcopal Churches. I think that the plan thus suggested is unnecessary, and is fraught with elements of discord and dissension.

Two ordinances were passed by the Synod in this session, one for establishing and regulating the constitution of the cathedral, the other for constituting a tribunal for the administration of ecclesiastical discipline in the Diocese of Sydney. The former was very soon afterwards brought into operation, but there has happily been no occasion hitherto for making use of the provisions of the latter.

The Bishop was now looking forward to the completion of the cathedral, and its consecration on St. Andrew's Day. With this view another meeting of the subscribers and others who were interested in the work was held within the edifice on August 13th, the Earl of Belmore being in the chair. It appeared from the Building Committee's report that subsequently to the meeting in July, 1865, upwards of 9500*l.* were subscribed in that and the following year, in addition to 1400*l.* received from the Bishop out of a portion of Moore's estate; that 2500*l.* had also been collected by the ladies of the diocese for

the Organ Fund, and 300*l.* subscribed by the children in Church Sunday Schools for the font, making a total of 13,700*l.* It had been found necessary, however, to go beyond this amount in carrying on the work, to the extent of 1200*l.*; and 1300*l.* more would be needed to finish the interior in a becoming manner. A final appeal was therefore made for 2500*l.* In the full confidence that this amount would be provided by the members of the Church, the Building Committee had ordered the work to be proceeded with according to the plans and estimates of the architect, Mr. Edmund Blacket.

While this was going on, an unexpected visit from Bishop Selwyn, so long known as the distinguished Bishop of New Zealand, and then on his way to take possession of the See of Lichfield, supplied an opportunity, of which the Bishop of Sydney and the Committee were glad to avail themselves, to hold another meeting within the cathedral. The object was to offer to him a kindly greeting, and to hear from him such stirring words of counsel and encouragement as he was wont to utter. The meeting was held on November the 2nd, and notwithstanding a heavy storm of wind and rain, there was a large and influential attendance. The Bishop of Melbourne, who was on a visit to the Metropolitan, was also present. At the close of the meeting a widow, in humble circumstances and of moderate means, came forward, and handed to the Dean of Sydney an envelope which, she said, contained a small offering towards the completion of the work. Upon examination it was found to be 200*l.*—a noble gift from her.

Looking forward to the consecration on St. Andrew's Day, the Metropolitan had invited all the bishops of the province to be present, and to take part in the opening services. The preparations were therefore carried on with all convenient speed, and on the morning of St. Andrew's Day everything was duly arranged for the event. It was one to which many had long looked forward as the consummation of hopes which they had cherished amidst discouragements and difficulties, as the completion of a work which had been carried on for thirty-one long years, languishing at times with the varying fortunes of the colony, and then reviving with new vigour as friends came forward with fresh energy to its help; but at length, by a general and united effort, stimulated by the meetings of 1865 and by the strenuous advocacy of the Bishop and his helpers, all difficulties had been surmounted and success attained. It was a great gratification to the Bishop and his fellow-workers in the cause, and evoked the hearty congratulations of the bishops of the province. The Church, too, was glad on that day, when it assembled to consecrate to the worship and service of the ever blessed Trinity the house which had been erected for His glory. Of the nine bishops of Australia two only were absent. The Bishop of Perth was unable to leave his diocese, and the Bishop of Grafton and Armidale had not yet arrived from England.

The consecration service was that which is usual on such occasions. The morning prayer was intoned by the Rev. J. C. Corlette, Precentor, the musical portions being excellently rendered by a choir of

eighty-five voices. The sermon was preached by the Metropolitan, who took for his text the words: 'Follow Me, and I will make you fishers of men' (St. Matt. iv. 19). The offertory amounted to 250*l*. The services were continued every evening during the week and on the following Sunday, each of the bishops preaching to overflowing congregations.

During this visit of the bishops to Sydney, the Metropolitan invited them to a conference, for the purpose of consulting together upon various matters relating to the welfare of the Church in the province as it was defined in the Letters Patent of the Bishop of Sydney. The conclusions at which they arrived were published, and commended to the consideration of the Church in its several dioceses: they were signed as follows,—F. Sydney (Metropolitan), Augustus Adelaide, C. Melbourne, W. Newcastle, E. W. Brisbane, M. Goulburn, C. H. Tasmania.

It is interesting to notice that the first of these minutes expresses the united opinion of the bishops assembled in that Conference that 'The (then) present relation of the Church of England in the aforesaid province (of Australia) to the Church at home is one of identity of doctrine and worship, and of subjection to the law of the united Church of England and Ireland, so far as it is applicable to a Church not established by law, and that this relation may practically be best maintained by a system of diocesan and provincial synods, and by a common final court of appeal and by a council of reference.' It was this identity, which as already seen, the Metropolitan was so anxious to maintain and preserve in perpetuity.

With a view to preserve the continuity of the narrative of the completion and consecration of the cathedral, it has been necessary to pass over a matter which was at the time the cause of much anxiety to the Bishop, and the occasion of no little unpleasantness and disquiet in the parish concerned.

In one of the Sydney churches objection was taken by some of the parishioners to the erection of a reredos, which was intended by a son to be a memorial of his father. On the 5th November of this year the Bishop received from three members of the congregation a petition against the construction of this reredos. By the rule of the diocese, founded upon the law and practice of the Church at home, a faculty was required for such an erection, but this had not been obtained or applied for. The Bishop therefore forwarded the petition to the churchwardens, to obtain from them any explanation which they might have to offer, and asking why application for a faculty had not been made. Their reply was that they did not consider a faculty necessary, as no alteration or enlargement of the building was required. Upon receiving this reply the Bishop requested the dean, as archdeacon, to visit the church, and to report to him upon the character of the proposed ornamentation, and, in concert with the chancellor, to consider and report whether a faculty was necessary. The report of the archdeacon described the character of the reredos, and concluded thus:—‘At my request the chancellor also visited the church, and inspected the work. We have since conferred together, and are of opinion that a faculty is required.’ The churchwardens were

then informed that it was necessary for them to apply for a faculty, and were requested to suspend the execution of the work until it had been obtained. With this direction they at once complied. The Bishop then invited them to meet the petitioners against the reredos in his presence. The petitioners were also invited. This invitation was declined by the churchwardens; and a petition signed by themselves and one hundred and seven adult seatholders was presented to the Bishop, asking that the erection might be proceeded with. The three petitioners attended, and presented a petition against the erection of the reredos, signed by seventy-six members of the congregation and parishioners.

Both parties having been in effect heard (for although the churchwardens did not appear, the memorial which they sent in fully stated the grounds upon which they rested their case), the Bishop considered himself justified in proceeding to decide upon the application for a faculty.

In dealing with the application he stated that 'he did not regard the proposed ornamentation to be *illegal*.' He was advised that there was nothing in it which could be said to be contrary to the law or usage of the Church of England. This he laid down emphatically, but the memorial which had been addressed to him, and letters which he had received, showed him that 'there was a deep and widespread repugnance to the erection of the reredos.' He then said :—

In such cases what is the course which wisdom and charity would lead us to adopt? If in the question at issue

a principle is involved, and it was required to abandon some practice enjoined by law or hallowed by long continued custom, it would be a duty to resist an unreasonable demand, but in this case there is no principle. The only question, it appears to me, is this: Is it expedient to put up the proposed reredos? In ordinary times this might have been done, but the times are not ordinary in respect to the decoration of churches. Practices have been introduced in the Church of England which belonged to the Church before the Reformation rather than to the Church of England as reformed. The consequence has been that feelings of distrust and suspicion have been aroused, detrimental to the best interests of the Church and likely to lead to division and disruption. We in this diocese have hitherto been free from the evils arising out of the practices to which I refer, and I consider it to be unwise that without necessity anything should be done calculated to provoke suspicion and opposition.

The responsibility is thrown upon me of deciding whether the erection of the reredos is to proceed or not. I feel assured that the peace and harmony of the Church would be endangered if I complied with the request. . . . My judgment is that the desired faculty cannot be granted, and I recommend the churchwardens to obtain such an alteration of the design as may render it unobjectionable, and, failing this, the work must be discontinued, and the portion already commenced must be removed.

Considerable reluctance was at first shown by the clergyman and the churchwardens of the church to comply with these injunctions. That reluctance was, however, after some time overcome, and the matter was disposed of agreeably to the decision of the Bishop.

The following is the Appendix on the Real Presence published with the third visitation Charge of the Bishop, and to which reference has been made in a preceding page :—

The subject of the Real Presence referred to in the Charge has assumed a very important position in the controversies of the present day, and seems to require more than the passing notice which has been given to it in my Charge. The false notions on this subject entertained by many persons threaten to bring the Church of England into such a near conformity to the Romish communion, as in the ideas and hopes of Romanists themselves to make that union which has taken place in the case of individuals possible in the case of the whole body of the Church of England.

The views of certain writers in the Church of England are commended in Romish periodicals as in no way differing from the statements of the Council of Trent, and the subtle distinctions by which it is endeavoured to dissociate Tridentine from high Anglican doctrines, are described as slight inaccuracies of expression, which do not essentially detract from teaching which in the main is that of the Catholic Church.

The term Real Presence is one which the Church of England has not admitted into her formularies or authorised teaching. Some of her divines have, however, used it, and it is necessary in the outset to observe that there is a *presence* of our Divine Lord in the believing reception of the Sacrament of the Lord's Supper which is as *real* in a spiritual sense—*i.e.*, by the operation of the Holy Spirit on the heart of the believer—as the bread and wine are *really*—*i.e.*, locally and substantially—present on the table. But, as it will be necessary to observe of other passages, the term *Real Presence*, when used by some divines, has a very different meaning from that which others assign to it, and the meaning of an author in whose work the term occurs

must be gathered from the observation and comparison of other portions of his writings. Nothing is easier and nothing more fallacious than to cite an author as holding a certain opinion on the Real Presence merely because the expression is found in his works.

What then is the sense in which these words are used by such writers as Dr. Pusey, Archdeacon Denison, the late Bishop Hamilton, Mr. Mackonochie, Mr. Bennett, and men of that school? What they mean is this. In the Sacrament of the Lord's Supper the bread and wine are by consecration so influenced and operated upon that there is a real though spiritual presence of the body and blood of Christ, *so united to the bread and wine*, as to form with them one compound whole, and hence that the body and blood of Christ are received by *all* the communicants, whatever their state may be, so that what the communicant puts into his mouth consists of two parts, one bread and wine, the other the body and blood of Christ present in a supernatural or superlocal manner with the bread and wine. This view of the presence of Christ in the Eucharist differs in no material respect from that of the Church of Rome. The Church of Rome believes that, while the accidents, as they are termed, the outward form and substance of bread and wine remain, the elements have given place to a substantial presence of Christ's real body and blood after a *supernatural* manner; they are there on the altar under *the form of bread and wine*.

Christ's body and blood, says Archdeacon Denison, 'are really present in the Holy Eucharist under the form of bread and wine,' *i.e.*, 'present things, though present after a manner ineffable, incomprehensible by man, and not cognisable by the senses.' This is precisely the language of Rome.

Mr. Mackonochie, addressing his flock, says: 'I believe, and therefore have always taught, that the body and blood of Christ are objectively' (*i.e.*, outwardly as 'present things') 'given by the priest, objectively taken by *every*

communicant.' And again, 'superlocally He is present both in His Godhead and in His manhood—whenever and wherever the sacramental conditions which He has laid down are fulfilled. This presence I believe to be conferred by the Word of Christ, as spoken by the priest, through the operation of God the Holy Ghost, irrespective of faith or any personal qualification either in the consecrator or receiver.'

Mr. Bennett is stated to hold and teach, '*That the body and blood of Christ thus really present are therein and thereby given to and received by ALL, both in respect of those who eat and drink worthily, and in respect of those who eat and drink unworthily.*'

When such doctrines are taught by high authorities in the Church of England, the Romish Archbishop Manning may well be credited with having said that the controversy about transubstantiation had ceased, because 'so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about it, they have been left to the much more happy and peaceable task of *reaping the fields.*'

Our first inquiry with reference to this subject would naturally be, what saith the Scripture? But the question may be somewhat narrowed by the inquiry, what is the interpretation which the Church of England puts upon the language of Scripture? And this course may with propriety be taken, since the controversy is between those who have signed the same Articles and assented to the Book of Common Prayer.

The only fair way of judging what is the real meaning of the Church of England is to take the dogmatic statements in the Articles, the teaching of the Catechism, the language of the Communion service, the rubrics and the homilies, and compare them with one another. The twenty-eighth Article says, 'The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and a spiritual manner. *And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.*' The

rubric at the end of the Communion service states that there is not *any corporal presence of Christ's natural flesh and blood*, because 'the natural body and blood of our Saviour Christ are in heaven and not here, it being against the truth of Christ's natural body to be at one time in more places than one.' Again, in the third rubric after the Communion of the Sick, it is said 'that if a man, either by reason of extremity of sickness . . . do not receive the Sacrament of Christ's body and blood . . . if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him thanks therefore, *he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, though he do not receive the Sacrament with his mouth.*' In the Catechism it is affirmed that 'the body and blood of Christ are verily and indeed taken and received *by the faithful* in the Lord's Supper.'

These statements when combined enable us to judge fairly what is the doctrine of our Church on this subject. The language of the Catechism taken alone might be strained into a meaning entirely at variance with the others. It might be said that our Church teaches that 'the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper' in some such sense as the writers before named would put upon the words, or that the body and blood were necessarily and in all cases combined with the sacramental signs; but the introduction of the word 'faithful' shows to whom and in what manner the sacramental sign conveys the body and blood of Christ. The mean is faith, the persons are the 'faithful'—*i.e.*, such as 'duly receive'—not all baptized persons, because many baptized persons are 'wicked, and eat not the body of Christ in the Lord's Supper' (Article 29). Many of the baptized are 'devoid of a lively faith, and although they do carnally and visibly press with their

teeth (as St. Augustine saith), the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ, but rather to their own condemnation do eat and drink the Sacrament of so great a thing.'

Here then let it be observed that the presence of Christ is not in the consecrated elements. A man may eat and drink the body and blood of Christ, though he do not receive the Sacrament with his mouth. If he is 'faithful,' if he 'repents and believes and is thankful,' he duly receives the body and blood of Christ, because the mean whereby the body of Christ is received and eaten in the Supper is *faith*. On the other hand, a man may eat the bread and drink the wine in the use of the Lord's Supper, and not eat the body of Christ; he may 'eat the sign or Sacrament of so great a thing' as Christ's body, and '*in no wise be a partaker of Christ,*' because he is 'wicked' or 'destitute of a lively faith,' and because Christ's body is not in the element of bread, but is in heaven. It follows, then, that the reception of the true body and blood of Christ is not an act of the body but of the soul, not of the mouth but of faith. When, therefore, the Catechism says that the body and blood of Christ are verily and indeed taken and received in the Lord's Supper,—we say with Cranmer, 'Christ giveth Himself that same visible and palpable flesh that was for us crucified to be eaten, but *all is spiritually, with faith, not with mouth,*'—'*God worketh in His faithful, not in the Sacraments.*' And again, 'I mean not that Christ and the Holy Spirit are present in the bread and wine which are only the outward and visible Sacraments, but are truly (verily) and indeed present by their mighty and sanctifying power, virtue, and grace *in all them that worthily receive the same.*' (Cranmer's Works, Parker Society's edition.) So again, with reference to this expression in the Catechism, Bishop Jewell says:—'The thing that is inwardly received in faith and in spirit is received "verily and indeed."' So that Christ, according to the Church of England, is present in the Sacrament of the Lord's Supper only to the faithful,

who, looking beyond the outward sign, do lift up their hearts to Him in heaven in faith, that He will fulfil the promises of His Word. To such by His Spirit He is present, as really and truly as the Sacraments or signs of His body and blood are present, but He is not in the elements, or under them, or substituted for them, but only in the hearts of His faithful people.

At the same time the expression in the Catechism teaches that our Church does not regard the ordinance as a mere commemorative sign, but that to the 'faithful' the bread and wine do become effectual signs, in the partaking of which they do verily and indeed obtain communion with the body and blood of Christ, and are partakers of them to their souls' health. They eat the flesh and drink the blood of the Son of God so as to derive the full benefit which that body and blood received by faith can afford to fallen man.

The language of the Homily is not less clear. 'It is well known that the meat we seek for in this supper is spiritual food, the nourishment of our soul, a heavenly refectation, and not earthly, an invisible meat, and not bodily, a ghostly substance, and not carnal, so that to think *without faith we may enjoy the eating and drinking thereof*, or that that is the fruition of it, is but to dream a gross carnal feeding basely objecting and binding ourselves to the elements and creatures. Whereas by the Council of the Nicene we ought to lift up our minds by faith, and leaving these inferior and earthly things, *there seek it where the sun of righteousness ever shineth. For the unbelievers and faithless cannot feed upon that precious body.*' Here manifestly the presence of Christ in the Lord's Supper is only to the faithful. It is not necessarily bound to the elements. We can only 'touch it with the mind, receive it with the hand of the heart, and take it fully with the inward man.'

The catechism of Dean Nowell is an authoritative exposition of the Church's doctrine on this subject, and according to Bishop Randolph may, with Jewell's *Apology*,

be relied on as containing the final and decided opinion of our Reformers, approved of in general by the Church at large. This catechism is named in the Seventy-ninth Canon of 1603, 'as by public authority set forth.' There are no other catechisms to which these words apply but Nowell's, as Archdeacon Churton in his life of Nowell and Dr. Jacobson, now Bishop of Chester, in his preface to the catechism maintained. The words from which our present Catechism is abridged afford a very plain testimony as to the sense in which the eating of the body of Christ is to be understood.

'The body and blood of Christ, which in the Lord's Supper are given to the faithful, are by them eaten and drunk only in a heavenly and spiritual manner, yet, nevertheless, *verily, in truth*, so that is, that like as the bread nourishes our bodies, thus also the body of Christ nourishes our souls spiritually through faith, and like as the hearts of men are exhilarated by wine and their strength confirmed, so our souls are refreshed and renewed by the blood of Christ *through faith, in which way the body and blood of Christ are received in the Supper*. For Christ as certainly makes those who *trust in Him* partakers of His body and blood, as they certainly know they have received the bread and wine into their mouth.' 'The mode of receiving the Lord's body and blood is by faith.'

And so Bishop Jewell says:—'*The body then which we eat is in heaven* above all angels, principalities, and powers. Our meat is in heaven on high, and we are here below on earth. How may it be that we reach it, or taste it, or eat it? By the hand of faith we reach unto Him, and *by the mouth of faith we receive His body*.' 'It is a holy mystery and a heavenly action, forcing our minds up to heaven, and *there* teaching us to eat the body of Christ and drink His blood, not outwardly by the service of our bodies, but *inwardly and by faith and that* VERILY AND INDEED. The truth here standeth not in any REAL or CORPORAL presence, but, as Hilary saith, in a mystery,

which is in a Sacrament ; whereby outwardly and unto our senses we express that thing in our bodies that must be wrought inwardly in our minds.'

It is unnecessary to give further testimonies to the true doctrine of the Church of England on this subject. What we have brought forward is sufficient to show that the compilers of our Liturgy, the framers of our Articles, and the Defenders of our Faith, were wholly opposed to any such view of the presence of Christ in the Sacrament of the Lord's Supper as that maintained by the modern writers to whom we have referred.

Of Cranmer, Ridley, Latimer, and Hooper, it may be said that they laid down their lives in defence of the doctrines opposed to Romish and Lutheran views of the Real Presence. The modern notions on this subject had not then been propounded. Their arguments were principally directed against the Romish doctrine of transubstantiation, but hold equally good against such views as we have been considering. To regard the Reformers as upholding them is most incorrect, and their words can only be quoted for this purpose by using them in a sense entirely different from that which the writers intend. Could they have expressed themselves in the language of Mr. Mackonochie, Archdeacon Denison, Dr. Pusey, Mr. Bennett, and others, they had not needed to die. Rome would willingly have accepted a statement that Christ's body was in the bread, and would not have contended with them as to the mode in which this was brought about. If they had been content to say that the bread and wine were changed, and had not added 'in the use only and character, not in essence or condition,' their lives might have been saved.

It was a reproach which his judges cast upon Cranmer, that he who had in the early part of his career defended transubstantiation, ended by being a Zuinglian. The writers of the Zurich letters mark the change, both in him and in Ridley, as it came under their own observation from

time to time. Of Hooper's opinions, the correspondent of Bullinger and Bucer, and intimate friend of Zuingle, there can be no question. Bishop Jewell has been quoted above.

The 'Reformatio Legum,' drawn up by Cranmer's authority, the decades of Bullinger, which the clergy were directed by the Upper House of Convocation to read and take notes of, both speak of the bread and cup as *representing* that body and blood which the righteous receive by faith, and which the wicked do not eat.

Bishop Jeremy Taylor wrote a treatise upon *The Real Presence and Spiritual of Christ in the Blessed Sacrament*. He himself explains the phrase as used by him, and the following passages will show how little he favours the view that there is any other presence of Christ than that spiritual one which is in the hearts of the faithful. 'Christ is present spiritually, *i.e.*, by effect and blessing.' 'In the Sacrament is given to us the true substance of Christ's body or flesh, but not carnally but spiritually; that is, not to our mouths but to our hearts, not to be chewed by the teeth, but to be *eaten by faith*.'

With reference to the statements that Christ's body is present, but only *spiritually* or supernaturally, the following extract from the same author is very important. It shows how a phrase may be used by a Romish writer in a sense entirely different from that which is ordinarily attached to it, and how by this substitution of one meaning for another the Reformers may be made to appear to speak the language of Rome.

'Bellarmine says that Christ's body is there truly, substantially, really, but not corporally, nay, you may say spiritually. But he intends not with all those fine words, that Christ's body is present spiritually, as the word *is used in Scripture*, and *in all common notices of usual speaking*, but spiritually with him signifies after the manner of spirits, which besides that it is a *cousening the world in*

the manner of expression, is also a direct folly and contradiction, that a body should be substantially present, that is with the nature of a body naturally, and yet be not as a body but as a spirit, with that manner of being with which a spirit is distinguished from a body. By spiritually they mean present after the manner of a spirit. By *spiritually* we mean PRESENT TO OUR SPIRITS ONLY. They say that Christ's body is truly present there as it was upon the cross, but not after the manner of all or any body, but after that manner of being as an angel is in a place. That is their spiritually. But we, by the real presence of Christ, do understand *Christ to be present as the spirit of God is present in the hearts of the faithful by blessing and grace, and this is all we mean besides the tropical and figurative presence.*'

And again he says in reference to the notion of Christ's body being in the Sacrament, yet not there locally, *i.e.*, supralocally, 'I wish the words were sense, and that I could tell the meaning of being in a place locally, and not locally, unless a thing can be in a place and not in a place, that is, so to be *in* that it is also *out*.'

Archbishop Wake, one of the most learned prelates of our Church, has the following question and answer:—

'Q. Are the body and blood of Christ really distributed to every communicant in this Sacrament ?

'A. No, they are not; for then every communicant whether prepared or not for it would alike receive Christ's body and blood there. That which is given by the priest to the communicant, is as to its nature the same *after consecration that it was before*, namely, bread and wine, only altered as to its use and signification. It is bread in substance, the body of Christ by signification, by representation, and spiritual communication of His body and blood to every faithful and worthy receiver.' And again, 'It is the design of this Sacrament to exhibit and com-

municate to us the body and blood of Christ, not any way, but in the state of His suffering, and as He was given for us, and became a sacrifice for our sins.' '*The real presence is not to be sought in the elements, but in the worthy communicants.*'

We may add to these witnesses the testimony of Waterland, whose works, formerly published by Bishop Van Mildert, have again been brought before the world by the present Bishop of London. This reprint was issued at the request of the Archbishops of Canterbury and York, with a view of placing within the reach of candidates for Holy Orders a treatise which was once considered almost as the text-book of the Church of England on the subject of the Eucharist. This work comes to us with the commendation of the three chief pastors of the Church of England at the present time.

The great subject of the treatise is the true nature of the sacrifice said by some to be offered up in the Eucharist. The author shows that there is no change in the elements of bread and wine, and carefully excludes the idea of a reiteration of the great sacrifice 'once for all' offered upon the cross. He neither believes that the bread is changed into the body of Christ nor that the priest offers up that body to GOD.

In one portion of the work we have the following description of Harchius, a learned German, which might pass for that of a modern Ritualist. 'He asserts a spiritual and miraculous change made in the elements, but not destroying either their substance or their figure, a change of qualities and a melioration, as it were, of the substance itself by the powerful operation of the Holy Ghost, and the supervening of the Logos, on account of which change he talks frequently of the elements as passing into the virtue of Christ's body and blood. Sometimes he calls it passing into the flesh of Christ, or substance of His body; but then he interprets it to mean not the personal body or substance, but another very like it, or near akin to it in

virtue, which he denominates *a spiritual body*, to distinguish it from the natural and personal body.' These Archdeacon Waterland terms 'the rovings of a learned gentleman,' leading nevertheless to what he again and again stigmatises as idolatry or 'bread worship.' In another passage he quotes and confirms the well-known saying of Hooker. 'What Mr. Hooker very judiciously says of the real presence of Christ in the Sacrament, appears to be equally applicable to the presence of the Holy Spirit in the same.' 'It is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament.' 'The relative holiness of the elements is intelligible, as to the rest, it is all more rationally accounted for by the presence of the Holy Spirit, *with the worthy receiver in the use of the symbols*, than by I know not what presence or union with the symbols themselves.'

These testimonies may suffice. They might easily be multiplied by quotations from expositors of the Catechism and Articles, as for example from Meyer, a contemporary of the Reformers, who affirms that 'the Lord's body is communicated only in a spiritual and sacramental manner, faith making Him present to the worthy receiver,' down to the present Bishop of Ely, who in his exposition says:— 'The doctrine of the early ages was not in favour of a miraculous change in the consecrated elements, nor in favour of a carnal presence of the natural body of our Lord, but in favour of a real, effectual, life-giving presence of Christ's *spiritual body*, communicated to the *faith* and feeding the souls of His disciples.' It is impossible to misunderstand such language, yet by the omission of a few words, it was on one occasion attempted to show that this writer supported a view which he was actually engaged in refuting.¹

¹ Archdeacon Denison quotes in defence of his opinions from Browne on the Articles, this passage:—'In one sense of the words we may admit that every communicant eats Christ's body and drinks His

Of Mede, Andrews, Hooker, Taylor, Hammond, Cosin, Bramhall, Usher, Pearson, Patrick, Bull, Beveridge, Wake, and Waterland, the Bishop of Ely says :—‘ All these have left us writings on the subject, and all have coincided with but very slight diversity in the substance of their belief. They have agreed, as Hooker says, that “ Christ is personally present, albeit, a part of Christ is corporally absent,” that “ the fruit of the Eucharist is the participation of the body and blood of Christ,” but that “ the real presence of Christ’s most blessed body and blood is not to be sought for in the Sacrament, *i.e.*, in the elements, but in the worthy receiving of the Sacrament.”’

One more testimony may be added, that of Dr. Hey, Norrisian Professor of Divinity at Cambridge in the latter part of the last century.

‘ The body of Christ is in the Lord’s Supper, eaten spiritually by faith.’ ‘ The Romanist’s chief argument lies in the words, “ This is My body,” plain words, as they contend. Archdeacon Sharp *rightly replies*, “ Yes, they are plain words, for they are a *very plain figure*.” Many exceptions may be taken to their being used in a literal sense. It is idle to use words and by limitations to take away their customary meaning. What signifies talking of a body not present as to place? That which is not present in such a sense as to occupy a place is not body in human language.’

On the review of these testimonies as to the doctrine of the Church of England on the subject of the presence of Christ in the Holy Communion, we appear to be shut up to this conclusion that our Church does not hold the *objective* presence of Christ in the Lord’s Supper, does not believe that the presence is in the elements at any time or in any way, denies that the wicked partake of the body and blood of Christ, and on the other hand declares that the

blood.’ The very next words, which are not cited, are these :—
‘ BECAUSE *he eats the symbol which is called His body, and drinks th symbol which is called His blood.*’

presence is subjective, in the sense of being with our spirits, is not 'supralocal, unspeakable, miraculous, or supernatural,' but according to Christ's promise spiritual by the influence of the Holy Spirit upon our spirits.

Further, that as the bread is not the body in any other sense than a figurative one, there is no sacrifice, no priest, no altar, but 'a remembrance' of a sacrifice until the Redeemer's return, 'the perpetual *memory* of His precious death until His coming again.'

It is not only because of the error involved in the unscriptural notion of the objective (outward) presence of Christ's body in the Sacrament that we protest against it, but because it is in truth the source and mainspring of that departure from the faith which finds its proper expression in the decrees of the Council of Trent and in the Church of Rome.

The idolatry of the wafer prepares for and justifies all other idolatry. The worship of the Virgin is as reasonable as the worship of a piece of bread. The sacrifice needs a priest ready to hear confession and to grant absolution. The mass and purgatory are intimately allied: the prayers for the dead there offered up are for the relief or release of souls in misery.

The authority of the Church and of tradition must be called in to support a notion which has no sanction from the Word of God.

This notion is in truth the keystone of the Romish system, which being once removed, the whole structure falls. Any member of that Church who has learnt first to doubt and then to disbelieve the doctrine of transubstantiation, is on the path of the Reformers, and if true to his convictions will inevitably forsake the Church which holds it. The converse of this statement is also true. He who being by profession a member of the reformed Protestant Church of England has adopted the unscriptural notion of a real objective presence of the body of Christ in the Sacrament, has received a seed of error which, if unchecked, will bring

forth the full ripe ear of Romish doctrine, to be 'reaped by' Dr. Manning and his fellows.

This is the danger, that a Church whose Reformers yielded up their lives unto death, rather than admit as truth what they knew to be false or practice as worship what they believed to be idolatry, should be led back into the Egyptian bondage from which, by the goodness of GOD, it had been delivered. '*Obsta principiis*' is our sound reason for the resistance we offer to this destructive error. We deny not that good men may hold it, for in many men the heart is better than the head, and a man may, in Coleridge's words, be 'possessed by an idea' without possessing it, and admit a notion which has little or no influence upon his life. But this we believe, and sad experience confirms us in it, that he who has taken up the notion against which we contend, has set out upon the way to Rome. As we believe this, it is our duty to say it—a duty we owe to the clergy over whom we are placed, and to the Church whose spiritual guides we are. It is not denied, but rather openly declared, that the object of an active, numerous, and influential party in our Church is to bring about a union with Rome. Sooner than submit to that yoke many would no doubt be willing to die, and to avoid such conflict, and deliver unwary souls from such a snare, and to save our beloved Church from the judgments which must follow such apostasy, it is necessary that we repeat the warning cry of the pious Bishop Hall, recently re-echoed in the Upper House of Convocation by the learned Bishop of Gloucester and Bristol—'No peace with Rome.'

In the present divided condition of our Church at home, there is a disposition in some minds to sacrifice scriptural truth to a false peace. We have been in no haste to speak, but it seems to be necessary to warn the Church of the danger that lies in this error of the real objective presence. The opinions we have expressed are founded upon the Word of GOD, and maintained by

the highest authorities in our Church. We are not prepared either in our individual belief or in our spiritual character to modify or surrender them. They are the foundation of our hope as Christians, and they are the Church's safeguard against a return to that system of error from which we were delivered at the Reformation.

CHAPTER XI.

1869—1872.

Encouragements and Difficulties—Diocesan Synod, 1869—Proposed General Synod—First Provincial Synod, 1869—Bathurst Bishopric—Arrival of Second Bishop of Grafton and Armidale—St. Andrew's Day at Bishops court—Visit to Melbourne and Tasmania, 1870—Arrival of Bishop of Bathurst, Installation—Rural Deans—Preparation for Visit to England—Arrival in England, 1871—Consultation about Tribunal of Appeal—Letter to Archbishop of Canterbury—Controversy arising out of Letter—Appointment of Colonial Bishops—Correspondence with Lord Kimberley—Questions submitted to Archbishop of Canterbury and Answer—Bishop's Return to Sydney—Communication to Standing Committee—Bishop's View of state of Church of England—Church Congress at Nottingham.

THE close of the year 1868, and the beginning of the year 1869, were marked by both encouragements and difficulties. The cathedral services were attended by large congregations, three times every Sunday and on the chief festivals. The number of communicants also was considerable. At the solemn midnight service, which closed the old year and ushered in the new, eight or nine hundred persons were present; and on the next morning, there was a congregation of about six hundred, of whom one hundred and thirty received the Holy Communion at the hands of the Bishop, the dean, and two of the canons. The other principal churches

in the city were at the same time well attended. But, on the other hand, considerable difficulties were felt about the supply of clergy in the diocese, when by death or illness, or health impaired by the strain of constant hard work, or some other cause, vacancies occurred, and churches seemed likely to be left without pastors. Four of the clergy were leaving at this time for England, two to recruit their broken health and two to remain there. Another became seriously ill and died, leaving a parish without a pastor, in addition to a vacancy already existing. Such were the anxieties which then (and not seldom at other times) pressed upon the Bishop, retarding the progress of Church work and hindering its efficiency. By degrees, however, they were grappled with successfully, and overcome.

It became necessary to summon the Diocesan Synod in the early part of this year, in consequence of a provision in the Constitutions which, directing that a Provincial Synod should meet within twelve months after any three dioceses in the colony had met in Diocesan Synod, made it requisite that the Provincial Synod should be assembled before the 12th of May. And this Synod being a body to which matters of importance might be referred by the Diocesan Synods, it was also desirable to give to that of Sydney the opportunity of deciding whether any such matters should be referred by it, and for what purpose.

The Diocesan Synod accordingly met on April 6th. In his opening address the president drew attention to the conference of the bishops which had been held at Bishops court, and to the minutes

which they had adopted. These were laid upon the table, and the Synod was invited to consider them, the Standing Committee having requested the Bishop to convene the Synod in order, amongst other matters, 'to consider and determine what action should be taken with reference to the conclusions arrived at in the Conference.'

A reference to these minutes showed that one great object which the bishops had in view in their consultations, was to maintain the relation in which the Church in Australia then stood to the Church of England in England, and that they had resolved that, in their opinion, this might be best effected by a system of diocesan and provincial synods, with a general synod for Australia, as the result of their combined action. Some explanation of the character and functions of this proposed General Synod seems here to be desirable, and it may be best given by quoting from the Bishop's address, in which when speaking of its importance and objects he said :—

The subjects to which the Standing Committee refer may be regarded under two principal heads — 1. The formation of a general synod for the whole of Australia, and in connexion with it of a tribunal of appeal. 2. The appointment, consecration, and trial of bishops.

The idea of union by a representation of the whole Church is surely reasonable and scriptural. It is desirable that the Church in Australia should be united for the maintenance not only of our own internal union, so that in different dioceses different usages should not unnecessarily spring up, but for the purpose of maintaining our union with the Church at home. If union is strength, and the outward expression of union is one of the means of preserving and

strengthening the union itself, then it is obvious that we should aim at bringing the churches in the dioceses of Australia into a closer practical relation to one another.

At present Perth and Brisbane have as little knowledge of each other as if they were in different hemispheres. We all lose something by our isolation. The circumstances, the experiences, the prevalent modes of thought may be different in each diocese, and may advantageously be brought into contact with the views entertained in others, but at present the means of bringing about this inter-communication do not exist. . . . I consider that in forming a general synod we shall adopt a right principle, which in the end and often in unexpected ways is beneficial to the body which maintains it, but there are certain practical advantages to be secured by means of a general synod which cannot be obtained in any other way.

The aid of the general synod will be required in order to the confirmation and consecration of newly-elected bishops. In whatever way the synod of a diocese may decide that a future bishop shall be chosen to fill a vacant see, it will be found necessary to invoke the assistance of the general synod for his confirmation and consecration. If a newly-elected bishop is to be consecrated in New South Wales, the consent of the other Australian bishops must be previously obtained. There is no power to compel them to consecrate, and if their consent is to be obtained, they may very properly lay down certain conditions upon which that consent will be given.

Connected with election and consecration of bishops is the mode by which heresy or immorality should be tried, and a bishop, if necessary, be deposed. . . . No single diocese, however, could form a tribunal capable of dealing with such a case. If a bishop is to be tried, bishops must be of the tribunal. And for this and other reasons it is expressed in the fifth conclusion of the Episcopal Conference that 'with respect to charges against a bishop, the general synod should constitute a tribunal for the trial of

such charges, and should make regulations for the procedure thereof.'

A third subject of great practical importance is the formation of a tribunal of appeal in matters of faith and worship. It would be very undesirable to allow questions of doctrine and ritual to be decided by diocesan tribunals, with no other appeal than to a civil court. Our own internal ordinance contemplates an appeal to another tribunal. In the eighth clause it is thus stated :—' Provided that an appeal shall lie to any higher ecclesiastical tribunal of appeal, when such shall have been constituted.'

Besides this, however, further action is contemplated by the formation of a council of reference in England. It is conceivable that a tribunal in Australia might give a decision upon some question of doctrine or ritual different from one given in Canada or any other province. It is uncertain whether it would be practicable to carry such a question to the Judicial Committee of the Privy Council, and if practicable it would no doubt be very expensive. It is thought that if a council of reference were constituted, and questions referred to it by the general synod, the arrangement would tend to the union and peace of the Church.

The Bishop further pointed out that,

The formation of new dioceses and provinces were also matters to be regulated by a general synod ; and finally, that it would become a proper medium of communication with the Church at home, also with Churches in other colonies, with other reformed Episcopal Churches, as for example in the United States, and, if necessary, with other bodies of Christians.

In order to bring the matter formally before the Diocesan Synod, the Chancellor, Mr. A. Gordon, submitted for its consideration a series of resolutions, with the view of referring the whole subject

to the Provincial Synod of New South Wales for consideration and report. The resolutions so submitted were adopted by the Synod; and when the Provincial Synod met, its attention was devoted to the questions involved in them, and they received very ample discussion.

It may be well to explain here that the title 'Provincial' which had been given to this Synod was somewhat misleading, inasmuch as it implied the existence of a province of New South Wales, whereas no such province was formed during the lifetime of the Bishop. The title was in fact given for want of any other more suited to express its functions, which, as prescribed by the constitutions, were to deal with matters which might be referred by one or more dioceses, but with powers of decision limited to such as were referred to it for decision, either by all the diocesan synods in the colony, or by any one synod under a special provision of the constitutions, and in a matter which concerned that diocese alone. It was nevertheless within the competence of this synod to discuss questions which were not so referred, and to express its opinion thereon. And in this way much valuable consideration has often been obtained of subjects which concerned the Church's welfare, while the discussions have tended to bring out clearer and more correct views of points on which differences of opinion prevailed.

The Provincial Synod met on May the 11th. It represented the three dioceses of Sydney, Newcastle, and Goulburn, and consisted of two houses—the House of Bishops and the House of Clerical and Lay Representatives. They sat and voted separately.

The matters referred to the Synod by the Diocesan Synods relating to the formation of a General Synod and its functions were sent down, as provided in the rules of procedure, by the House of Bishops to the House of Representatives in the form of four resolutions. When these came to be discussed it was soon evident that the House of Representatives feared lest the action proposed by the bishops might have the effect of weakening the ties which bound the Church in Australia to the Mother Church, and the resolutions therefore met with a rather unfavourable reception. The first resolution, which affirmed the desirability of forming a general synod, was amended by the insertion of the following words by way of preface:—

Whilst this Synod expresses its strongest disapproval of any legislation or other action tending in the least to disunite the members of the Church of England in this colony from the United Church of England and Ireland, or weaken the connexion which now exists between the Church in the colony and the Crown. . . .

The second resolution, which affirmed that it was desirable (saving the rights of the Crown) that the mode of electing colonial bishops should be decided by the synod of each diocese, and the election be confirmed by the bishops of the province, was by amendment made to read thus:—

That it is most desirable that bishops in this province should continue to be appointed by the Crown, under Letters Patent, assigning to each such bishop a territorial sphere of action, but that nevertheless each diocese should have a voice in such appointment.

The third resolution, which affirmed the

desirability of constituting a tribunal of appeal by the general synod, was met by an amendment that this Synod finds itself unable to concur in the recommendations. And there was a similar disagreement with respect to the fourth resolution.

These results having been communicated to the House of Bishops, with a further intimation that the House of Representatives had disposed of all the business to which its attention had been directed, the Synod was prorogued on the 19th May. Previously, however, to the prorogation, the Metropolitan delivered a closing address, from which the following is extracted :—

The discussions in the Synod have accomplished all I desired and anticipated. There has been full and increased debate upon most important subjects, and by such discussion and conference held between the two houses valuable information has been elicited, objections have been removed, and the way cleared for the better understanding of our position and of our wants, and for any further action which may hereafter be required. . . . I am glad to find that this element (a strong conservative feeling) . . . is so distinctly observable in the opinions and votes of the laity. This feeling has no doubt been one of the causes which led the majority of the Synod to decline entering upon the consideration of the tribunals or the council of reference. . . . But as the questions themselves will in all probability require consideration at a future time, not merely for report but for determination, I do not look upon the time spent upon the discussion as lost, but as a part of that process which must be undergone by all who are obliged to approach subjects which will hereafter require settlement, but which it is not always agreeable to entertain.

Happily the Bishop was one who could derive

omens of future success from circumstances which seemed to others to portend failure.

Shortly after the close of the Provincial Synod the Metropolitan found it necessary to pay another visit to Bathurst. He had received a communication from the Archbishop of Canterbury, which led him to regard it as highly probable that the Rev. Samuel E. Marsden, M.A., of Trinity College, Cambridge, a grandson of the well-known colonial chaplain of that name, would accept the bishopric. The Bishop was therefore anxious to bring matters relating to the endowment of the see to a conclusion, and to induce the Church people of Bathurst to effect such improvements in their parish church as would render it more fitting as a temporary cathedral. The result of his visit was that the parishioners undertook to enlarge the church, and 300*l.* was added to the endowment fund. Much satisfaction was also expressed by many at the prospect of the appointment of Mr. Marsden. He was an Australian by birth, had a good knowledge of parochial work, and had given evidences of administrative ability.

This year was one of general Confirmations throughout the diocese, and during the earlier part of the month of August the Bishop was engaged in holding Confirmations in the country districts. Thus he was absent from Sydney when, on the 13th of that month, Dr. Turner, the second Bishop of Grafton and Armidale arrived, accompanied by Mrs. Turner and his chaplain. Returning, however, on the following day, he made arrangements for the reception of the bishop in the usual manner, with a service of thanksgiving in the cathedral on the 24th,

and the presentation afterwards of a congratulatory address from the clergy and laity of the Sydney Diocese. The address was read and presented by the Bishop of Sydney, coupled with a few words of kindly welcome and encouragement from himself. The newly-arrived bishop was evidently much impressed by the kindness of this recognition, and felt it to be both cheering and encouraging to him as a stranger. And he seemed to be specially touched by, as he said, the almost fatherly expressions with which he had been greeted by the Bishop of Sydney. As soon as certain arrangements which were necessary as preparatory to his installation, which was to take place at Armidale, had been completed, he proceeded thither with Mrs. Turner.

In a few days after the departure of Bishop Turner the Bishop of Sydney resumed his Confirmation tour, which led him again into the western districts. Leaving Sydney on the 30th of August, accompanied by Mrs. Barker, he spent nearly nine weeks in travelling, confirming, preaching, consecrating churches or burial-grounds, and performing other episcopal duties. He was also engaged in making arrangements which would tend to the more comfortable settlement of the new bishop when he should arrive. He returned to Sydney on the 1st of November.

On St. Andrew's Day this year he commenced what afterwards became an annual custom—the invitation of the cathedral choir, with the members of the Chapter and the Precentor, to a lunch at Bishops court, after the commemoration service in the cathedral. This came to be regarded by the choir as a pleasant *réunion*, and the Bishop, who was one

of the kindest and most thoughtful of hosts, not only laid himself out to promote the happiness of his guests, but endeavoured to offer them such advice and encouragement as might stimulate them to more efficient services.

An Ordination on the 19th December was the last specially episcopal act of the year. It was an ordination of seven deacons to the priesthood, of whom six were students from Moore College. It was the Bishop's custom to entertain the candidates at Bishops court during the examination, which lasted five days, and on the evenings of those days to converse with them upon subjects relating to ministerial or pastoral work. By this means much practical information was imparted, and many hints were given to guide them in difficulties which might arise. On the fifth day a final address was given to them by the Bishop or one of the examiners, upon such topics as seemed to be most required.

The heat of the summer and the heavy labours of the previous year caused the Bishop to feel the need of some change and rest in a cooler region both for himself and Mrs. Barker, and with this object in view he resolved upon spending a few weeks in Melbourne and Tasmania. They took their departure from Sydney for Melbourne on January the 19th, 1870, on a visit to the bishop of that diocese. Here they remained until February the 7th, when they crossed over to Launceston, after spending, as the Bishop designated it, 'a most delightful time with their dear and valued friends, the Bishop of Melbourne and Mrs. Perry.' They were most cordially received at Launceston by the

Rev. Dr. Browne, whose guests they became, and by others of the clergy. On Friday evening, the 11th of February, a public meeting of the Launceston Church Union was held in the Mechanics' Institute, for the purpose of presenting to the Metropolitan an address of welcome. After the presentation of this address and his reply, he gave, by request, an address upon the Church in the colonies, in which he pointed out in strong terms, as he had done in other places, the great responsibility which was laid upon the Church of England in Australia. Upon this point he spoke as follows:—

If an ample heritage and a noble name obliged the nobility to bear that name free from reproach, the members of the Church of England were bound to fulfil in a proper manner the high and important duties devolving upon them. The Church had a very noble mission to carry out in these colonies, and one great want which was felt was a closer union in the Church. That union could best be effected by acts of consideration and kindness, and by intercessory prayer. There was no doubt great difference of opinion within the Church, but inside the thirty-nine Articles there was great room for that divergence without leading to any injurious results.

After remaining in the northern part of the island until the 21st, they left for Hobart, and there met with a very kind reception from the Bishop and Mrs. Bromby. A full week was spent with them, during which various places of interest were visited, besides the grammar schools, hospitals, and asylums, and much pleasant intercourse had with the clergy and laity. They returned to Sydney on the 1st of March, much refreshed and strengthened.

On the 16th March the Bishop, as Metropolitan, had the pleasure of welcoming to the colony the Bishop of Bathurst and Mrs. Marsden. Dr. Marsden, who was born in Sydney, had left it when only eight years of age, and had since had the advantages of English schools and an English University training. His grandfather, Samuel Marsden, had been one of the earliest colonial chaplains, and had taken a deep interest in the C.M.S. mission to the aboriginal inhabitants of New Zealand. And it was with great pleasure that the Metropolitan now looked forward to the prospect of handing over to the bishop so large a portion of his own diocese, in the consciousness that it would receive far more time and attention to its spiritual oversight than it was possible for him to bestow upon it. The Church in Sydney welcomed him as it had done other Australian bishops on their first arrival. And so did the people of Parramatta, amongst whom his grandfather had so long lived and laboured as a minister of Christ.

The installation having been fixed for the 5th of May, Bishop Marsden left for Bathurst with the Metropolitan and Mrs. Marsden on the 3rd, arriving at Bathurst on the following day. He was most cordially received by the people, and the installation took place at the time appointed. It was followed by a public meeting, at which two addresses were presented—one of welcome to Bishop Marsden, and the other to the Metropolitan of farewell as bishop.

The Metropolitan returned to Sydney on the 12th May, feeling himself more free to devote his attention to such measures as might tend to the better organiza-

tion of his now restricted diocese. One of those measures which he had for some time contemplated was the appointment of rural deans. In his address to the Diocesan Synod in its session in 1869, he had stated that it was his intention to make such appointments as soon as the arrangements for the division of the diocese, by the formation of that of Bathurst, would permit. And in the session in this year he informed the Synod that, the Diocese of Bathurst having been now formed and taken possession of by its bishop, he intended to carry out that determination. For this purpose he proposed to ask the advice of the Standing Committee in framing regulations for the rural deaneries, from whose operation he anticipated much benefit to the Church. One advantage which he thought would be derived from them was the removal of that feeling of isolation under which some of the clergy laboured ; another, that opportunities would be afforded of discussing and comparing plans of action ; another, that some better organization might be originated for the collection of Church funds ; help also might be given to the cause of religious education by the inspection and examination of schools. These were the general benefits to the diocese for which he hoped, from bringing this institution into practical operation.

After consulting the Standing Committee and obtaining the benefit of their advice, he proceeded to carry his design into effect by dividing the diocese into twelve deaneries, and appointing rural deans to take the oversight in each. The duties which he assigned to them were such as he had spoken of in his synodical address, but with some

additions: they are specified in the following memorandum:—

1. It shall be the duty of the rural dean once in each year, or at any time when requested by the bishop, to examine into and report upon the condition of each church, schoolhouse, and parsonage in his rural deanery, also the state of any glebe, and to make inquiry concerning the payment of the stipends of the clergy.

2. To provide for the inspection of the schools within the rural deanery, and to report upon them, with special reference to the religious instruction given in them.

3. To convene and preside over the meetings of the Ruridecanal Chapter.

4. To report any matter affecting the interests of the Church of which the bishop ought to be informed.

THE RURIDECANAL CHAPTER.

1. The Ruridecanal Chapter shall consist of all clergymen licensed in the diocese who are resident within a certain district, and of one layman from each parish to be chosen by the clergyman of the parish.

2. The objects of the Ruridecanal Chapters should be the edification of the members and the extension of religion within the rural deanery and throughout the Church.

3. The meeting of the Ruridecanal Chapters should be held once a quarter or more frequently, as the members may decide, at the house of the rural dean in the first instance, and subsequently at the houses of the clergy, as may be arranged.

4. The meetings should always be opened with prayer, and some portion of Scripture be read.

5. Afterwards the subjects of which notice has been given may be discussed, and any resolutions arising out of them should be recorded, and if deemed necessary, be transmitted to the bishop by the rural dean.

6. The Ruridecanal Chapter will from time to time take into consideration the state of religion or education within the rural deanery, and propose such measures for the extension of the ordinances of religion or the promotion of education as may seem to them expedient, and make such representations to the bishop as the circumstances may require.

7. The rural dean and members of the Chapter will be ready to assist any of the clergy within the rural deanery who may desire their aid, in forming a parochial or other association for the collection and administration of Church funds.

8. A special meeting of any Ruridecanal Chapter may be summoned by the bishop, or the rural dean of his own motion, or upon a requisition to that effect signed by three members of the Chapter.

9. The rural deans, and the Dean of Sydney as arch-deacon, will once a-year meet the bishop for prayer and conference.

10. The members of rural deaneries and their boundaries will be defined by the bishop, with the assistance and advice of the Standing Committee of the Synod.

Towards the end of this year the Bishop began to make preparations for a second visit to England, upon business connected with the welfare of the Church in Australia, which he thought would be facilitated by his presence in England, and consultation with those in authority there. As Metropolitan of Australia, he regarded himself as charged with the spiritual oversight of such portions of the territory as were not included in any recognised diocese. This being so, he felt himself responsible for the spiritual care of those members of the Church of England who were settled or settling in Queensland, north of the 21st degree of latitude, that being the

limit of the Diocese of Brisbane, and he had already done what he could, with aid from the Church Society, to provide them with the means of grace. But these wants were rapidly growing with the increase of numbers and their wider dispersion. And how was it possible for a bishop in Sydney to exercise due oversight and direction of affairs in a territory more than a thousand miles away? All the arguments which had been urged with so much force regarding the far interior of the original Sydney Diocese, and which had led to the formation out of it of the Dioceses of Goulburn and of Bathurst, applied with still greater weight to the northern parts of the Queensland Colony, with which communication was by steamers, at that time irregular and somewhat uncertain. It was clear that if the spiritual wants of the Church in that portion of the Australian Province were to be effectually provided for, a bishop was indispensable. The population was rapidly growing, and towns were rising up along the coast and in the interior; and if the ordinances of public worship and the preaching of Gospel truth were not provided for the people, there was no small danger of their falling into practical ungodliness and social demoralisation. These considerations weighed heavily upon the Bishop's mind, and made him anxious to secure the formation of a diocese and the appointment of a bishop for that territory as soon as practicable.

Another object which he had very much at heart was to provide for the preservation of the Church in the Australian Colonies in union with the Mother Church in England. He foresaw that without some

safeguards against separation it would in the future be in danger of drifting away from the ground which it at present occupied.

With these principal objects in view, he arranged to leave the colony for a year, and took his departure with Mrs. Barker on the 22nd December, 1870, for Melbourne, intending to spend a few days with the Bishop and Mrs. Perry before his embarkation for England. He was not allowed, however, to leave his diocese without a warm expression of sympathy and confidence from his clergy. After a farewell service in the cathedral, with an administration of Holy Communion, an address was presented to him signed by nearly every clergyman in the diocese, in which they 'desired to testify their affectionate regard and high esteem for him, their sense of his wise administration of the diocese since his arrival amongst them, to which they attributed the general harmony and quietness which prevailed in it, and their hope that his visit to England might lead to such measures as would tend to strengthen the bond of union by which they were attached to the Mother Church.' This address was acknowledged by the Bishop in affectionate and grateful terms, and he and Mrs. Barker then bade farewell to the numerous friends who had assembled to meet them.

Leaving Melbourne on the 3rd of January, 1871, they reached England on February the 26th, and almost immediately after his arrival, the Bishop began to put himself in communication with those whose aid was required for the carrying out of his designs. With regard to the appointment of a

bishop for Northern Queensland, unexpected difficulties arose, which led him to decide upon postponing the action he had contemplated to a future time. In order, however, to secure their help when it should be needed, he made application to the two venerable societies, the S. P. G. and the S. P. C. K., and to the Colonial Bishops' Fund, for grants in aid of the endowment.

To the other object he applied himself with persevering assiduity. He waited upon the Secretary of State for the Colonies, and the Lord Chancellor, and the Bishop of London, to explain his views, especially with regard to the formation of a tribunal of final appeal in matters of doctrine and ritual for the Church in Australia. There were, it was conceived, two modes by which this might be done. One was by providing an easier method of carrying appeals from the Colonial Church to the Judicial Committee of the Privy Council, the other by providing a council of reference, as indicated in the minutes of the bishops in 1868, to which questions might from time to time be referred by the General Synod, and any decision pronounced by it should be binding upon the General and Diocesan tribunals, unless a judgment at variance therewith should be pronounced by some ecclesiastical court in England.

As suggestive of the mode of proceeding which might be adopted, two Bills had been drafted, one by the Chancellor of the Diocese of Sydney, the other by the Chief Justice of Victoria, copies of which were laid before the high officials before mentioned. But it was thought by them to be

hopeless to attempt to carry any such Bills through Parliament.

The alternative course of a council of reference remained to be considered ; and as the Archbishop of Canterbury, whom it seemed most becoming to consult regarding it, was on the Continent, the Bishop employed the time until his return in correspondence and consultation with legal and other friends as to the best mode of procedure. He was thus able to present to his Grace in his first interview an outline of the plan which he wished to propose for his consideration. The Archbishop, after bestowing upon it his careful attention, and suggesting certain changes, signified his full approval of it in that form. It was then submitted to the Archbishop of York and the Bishop of London, and approved by them, as also by Lords Hatherly and Cairns. These prelates and noblemen also expressed their willingness to become members of the council when it should be created. The mode of calling the council into existence would be by a general synod of the Australian and Tasmanian Dioceses, if such a synod should be held and so determine. The composition of the council was to be the Archbishop of Canterbury, and two other prelates, who were members of the Judicial Committee of the Privy Council for the purpose of appeals under the Act 3 and 4 Vict. c. 86, and who would thus be the Archbishop of York and the Bishop of London, together with four laymen being members of the Judicial Committee and designated by the Colonial Church Synod.

With this result the Bishop of Sydney was well

satisfied, and so were others whom he had consulted. The late Bishop of Lichfield, Dr. Selwyn, writing to him as he was leaving England on his return to the colony, said that 'he thought it a most wise course, and that in New Zealand they had always looked forward to some tribunal of the same kind but had not yet established it.'

Another matter which appeared to the Bishop to be of much consequence in regard to the conservation of the union of the colonial with the Mother Church, was the oath of canonical obedience to be taken by a bishop at his consecration. He was of opinion that that oath should be one of canonical obedience to the Archbishop of Canterbury. His matured views upon this subject, and his reasons for them, are set forth in a letter to the Archbishop of Canterbury, which was published in the *Guardian* and *Record* newspapers in July, 1871. The letter was as follows:—

Stapenhill, Burton-on-Trent, July 12th, 1871.

MY LORD ARCHBISHOP,—Since my return to England, my attention has been drawn to a correspondence between your Grace and the Bishop of Capetown, on the subject of the oath of canonical obedience to be taken by a colonial bishop at the time of his consecration.

The bishop states in his first letter (October 12th, 1870) that, 'he understands the Australian bishops have felt quite as strongly as themselves the injury which this alteration in the course hitherto pursued must inflict upon the colonial Church.'

This statement is, I believe, founded upon an opinion expressed by the Australian bishops in 1868. I deem it right, therefore, to acquaint your Grace with my present

views upon the subject, and my reasons for entertaining them.

The course hitherto pursued has been that the bishops of Australia, including Tasmania, took the oath of canonical obedience to the Bishop of Sydney. The last Australian bishop who did this was the present Bishop of Tasmania, consecrated in 1864.

All these bishops were consecrated under Letters Patent which expressly provided for the oaths being so taken, and made each bishop subordinate to the Bishop of Sydney, who by his Letters Patent was made subordinate to the Archbishop of Canterbury. Whatever the legal value might be of Letters Patent, they constituted a valid and binding compact between the bishops and their metropolitan. But when Letters Patent were withdrawn, it became necessary that every care should be taken to preserve unbroken the unity of the Church, and the due subordination of the bishops to the Archbishop of Canterbury and to their own metropolitan.

This is effected by requiring that the colonial bishop shall at his consecration take the oath of canonical obedience to the archbishop, and then be consecrated according to the form and manner prescribed in the Book of Common Prayer. He thus becomes a bishop of the Church of England.

The Bishop of Capetown regards the oath taken at consecration as 'the pivot' on which the whole system of a colonial diocese turns. In this I agree, and submit that what a bishop is ecclesiastically made at consecration, that the Church over which he presides must be. The oath to the archbishop gives to the colonial bishop a *status* which keeps him from doing acts directly or indirectly contrary to the law either of doctrine or practice of the Church of England, and restrains him from that free action which is necessary to the founding of such Churches as the Church of South Africa has become.

The next point is as to the manner in which a colonial bishop, who has taken the oath of canonical obedience to

the Archbishop of Canterbury, shall become subordinate to his own metropolitan.

This is effected by an instrument in the form of a solemn declaration made by the bishop after his arrival in the colony, and before his installation into his see.

That relation has become a matter of contract. He is admitted into the privileges and advantages of his bishopric on condition that he renders such due obedience to his metropolitan as a suffragan of Canterbury does to the Archbishop and see of Canterbury.

The oath taken to the archbishop in nowise precludes the colonial bishop from entering into an engagement consistent with the observance of that oath.

All the parties are bishops of the Church of England, and all alike bound by the laws of that Church, and so long as they adhere to the rule and government of the Church, no conflict can possibly arise between the duty which the colonial bishop owes to the archbishop on the one hand, and to the metropolitan on the other. It is the opinion of your Grace's legal adviser (November 10th, 1870), that the oath to the archbishop would not for practical use override the contract entered into with the metropolitan of the colonial province, while such an arrangement as has been proposed in his statement would have this additional advantage, that the oath to the Archbishop would be operative when the colonial bishop left the province and came to England. A colonial bishop who is not consecrated for a defined sphere of action is bound by his oath to the archbishop, not only so long and whenever he exercises his functions out of England, but does not become free from the obligation of allegiance which the oath imposes by resigning any particular sphere of colonial action, whereas he would be free if the oath had been taken only to the local metropolitan.

It is also to be observed that the report of the Joint Committee of Convocation on missionary bishops contains the following words:—'In all other cases (than those of missionary bishops for places external to the Queen's

dominions) unless it be ordered otherwise between the archbishop and the local metropolitan, the missionary bishop shall be consecrated by the Archbishop of Canterbury, to whom he shall pay direct canonical obedience.' The Convocation, though anxious to send out missionary bishops, guarded against anything being done which could interfere with the unity of the colonial Church with the Church of England.

Two principal reasons are given by the Bishop of Capetown for objecting to the oath of canonical obedience being taken by a colonial bishop to the Archbishop of Canterbury.

1. That it is destructive of discipline, and threatens ruin to colonial Churches.

The engagement by which a colonial bishop places himself in subordination to his metropolitan, and which has been carried out in the case of the Bishops of Grafton and Armidale and Bathurst, consecrated since Letters Patent were withdrawn, sufficiently meets the supposed difficulty of a conflicting obligation.

In illustration, it may be observed that all subjects of the Queen are bound to faithful allegiance to the crown, but this does not prevent them from binding themselves to faithful service to each other.

And if it be supposed that a conflict might arise, or some inconvenience be occasioned, by reason of such concurrent jurisdiction as that of an Archbishop of Canterbury and a metropolitan over a colonial bishop, the best means of preserving the Church from practical mischief is to obtain the right of easy appeal to the same, or a similar, tribunal at home, as that which would there determine the propriety of an act done by a bishop.

2. The bishop refers to ancient canons and precedents of the Church to prove that the suffragan of one province cannot canonically take an oath of obedience to the metropolitan of another province.

Whatever may be the force of this argument in an unestablished Church which has claimed the right of

making its own ecclesiastical arrangements, it is evident that there can be no analogy between a colonial Church which claims to be one with the Church of England, and that early Church from which these precedents are taken. This is indeed implied in the statement that it is not easy to bring the discipline of a non-established Church into working harmony with an established one.

The Church of England has established and recognises no other provinces than those of Canterbury and York, and all bishops not within the latter are regarded as suffragans of the former. This arrangement is desirable for the purpose of uniting together the different parts of the Church. It is also my opinion that the difficulty of maintaining harmony of discipline in non-established and established Churches, would be easily surmounted if the unity of the Church of England were really desired by all its members.

I have not had an opportunity of consulting my brethren in Australia on this subject. The correspondence between your Grace and the Bishop of Capetown did not reach me before I left my diocese, and my attention was not directed to it until some time after my return to England.

In the year 1868, at a meeting of Australian bishops who had all been consecrated under Letters Patent, an opinion was expressed that 'so long as practicable Letters Patent, assigning to the bishop a territorial sphere of action, should continue to be issued,' and also that, 'under existing circumstances, every bishop of a diocese within that province should continue to take at his consecration the oath of canonical obedience to the Lord Bishop of Sydney, as his metropolitan.'

Circumstances have now changed. According to the more recent practice of the Colonial Office, the Crown simply gives a license to the archbishop to consecrate a bishop for the colonies, without granting Letters Patent, or even designating the diocese over which he is to preside.

I consider that, under these altered circumstances, it is of very great importance that the oath of canonical obedience should continue to be taken to the Archbishop of Canterbury, and in this opinion I believe my Australian brethren would concur.

In any event, I trust that nothing will be done to change the present practice, without an opportunity being afforded to the bishops and representatives of the clergy and laity in Australia to express their views in a matter so nearly affecting our union with the Church at home.

I have the honour to remain, my Lord Archbishop, with much respect,

Your Grace's faithful and obedient servant,

F. SYDNEY.

It was hardly to be expected that the views expressed in this letter would pass without opposition: nor did they. Very shortly after its publication there appeared in the *Guardian* a letter signed 'H. Badnall, Archdeacon of the Cape,' controverting the Bishop's arguments, and endeavouring to show that the Church of the province of South Africa had adopted a more excellent way. The *Guardian* also criticised the Bishop of Sydney's letter. It designated his proposal as a 'square and convenient theory,' 'to meet a new state of things which had arisen in the Church of England out of the growth of the colonial Empire,' one 'which her ancient constitution had never contemplated,' and 'for which her authorities have had, step by step, to make such new provisions as they could.' And yet, admitting all this, the *Guardian* contended against the proposal as contrary to ancient usage.

The Bishop replied at considerable length to both

his critics in a fair and dispassionate spirit, and, as it seemed to many, strengthened his position by additional arguments and further elucidation of his 'theory.' He concluded with these words:—'The archdeacon and I are alike anxious for the well-being of that portion of the Church with which we are connected, but seek this end in different ways. To him and to you my way seems foolishness. I am not without hope that when the organization of the Church in Australia is complete, it will not be found that we have been driven by a presumed necessity into the formation of a communion independent of the Church of England, but have contributed something towards the solution of the question—how the Church of England may exist in many parts of the world, and yet be one united body.'

The controversy did not end here. But as it is not intended to discuss the question, but only to present to the reader the views which were entertained by the Bishop of Sydney, it seems unnecessary to pursue the subject farther. It need only be observed that the Bishop was not at all shaken in the opinions which were expressed in his letter to the archbishop.

There was a third question upon which the Bishop consulted the Secretary of State for the Colonies, that he might carry back to the Australian bishops authoritative information for their future guidance. It was the mode of appointment of colonial bishops. In an interview with Lord Kimberley he had been requested by him to communicate in writing the matters which he had brought before him. He did

this in a letter dated January 10th, 1872, of which the following may be taken as a correct outline :—

1. Drawing attention to the fact that there was in the Church with which he was connected a general desire to maintain, as far as it was possible, its connexion with the Church in England, he stated that while they thought it desirable that the colonial synods should nominate persons for the office of bishops, they wished that the Crown should not only give a license to the archbishop to consecrate, but also in that license designate the diocese to which the bishop was to be consecrated. This was expedient *for reasons connected with property.*

2. It was questioned whether a bishop not appointed by the Crown succeeding one who by Letters Patent had been constituted a corporation would be entitled to the property of the see.

3. In the year 1857 a Bill had been introduced into the House of Lords by the then Secretary of State for the Colonies, which recognised the fact that there was a real difficulty, but that Bill did not become law.

4. The difficulty had been felt and expressed in various quarters, and as it had resulted from a change of action on the part of the Crown, it was respectfully submitted that the Crown should take some steps to relieve the Church in the colonies.

5. Another independent point was the unsatisfactory state of the law in reference to certain colonially-ordained clergy. By an Act of Parliament (59 Geo. III. c. 6, sec. 4) it was enacted that after the passing of that Act 'no person ordained to be a deacon or priest by a colonial bishop who did not at the time of such ordination actually possess an episcopal jurisdiction over some diocese, district, or place, should be capable of at any time holding any ecclesiastical preferment within Her Majesty's dominions, or of being a stipendiary curate or chaplain, or of officiating

as a minister of the Established Church of England and Ireland.'

6. The decision of the Judicial Committee *in re* Bishop of Natal, as to the jurisdiction of colonial bishops, some of whom must be considered to possess no 'jurisdiction' in the strict sense of the term, added to the difficulty, no certain dioceses having been assigned by the Crown, and the license for consecration being of a perfectly general nature.

7. The result of this was to throw a grave doubt over the capacity of the clergy ordained by such bishops. This was felt so strongly that Mr. Cardwell in 1866 brought in a Bill partly designed to meet the difficulty. In introducing it he referred to the disqualifications occasioned by the Act of 1812. He said:—'The consequence in respect of the clergy themselves was intolerable, and it was impossible to say how far it might extend in respect of marriages and other religious services, which, since the passing of the statute, had been performed by these clergy. It would be necessary to repeal that disqualification.' The Bill, however, did not pass into a law, and it seemed scarcely the best suited to the necessity of the case.

8. Some suggestions were therefore respectfully offered, and a draft clause was submitted for his lordship's consideration. Its object was to interpret in an amending Act the terms used in the Act 59 Geo. III. c. 60, sec. 4, and to declare that they did not imply legal jurisdiction or a legally-assigned diocese.

9. The Bishop asked that an early consideration might be given to the subjects of his letter, that he might be able to return to his diocese with a distinct understanding what course Her Majesty's advisers would be prepared to adopt or to recommend the Church in the colonies to pursue.

To this letter the Bishop received a reply from Lord Kimberley, dated 27th January, 1872; it was in substance as follows:—

1. His lordship had given careful consideration to these

questions, which are of great importance, and have from time to time, since the judgment in the Bishop of Natal's case, been brought under the notice of successive Secretaries of State.

2. With respect to the first question—namely, the mode of appointment of colonial bishops, Lord Kimberley was not prepared to recommend a departure from the course which has been adopted after full consideration under the advice of the law officers of the Crown. That course may be summed up as follows :—Her Majesty will be advised to refuse, in conformity with the judgment of the Judicial Committee, to appoint a bishop in any colony possessing an independent Legislature without the sanction of that Legislature, but she will be advised, on the application of the Archbishop of Canterbury, to issue from time to time such mandate as is required by law to authorise the consecration of a bishop, no diocese or sphere of action, however, being assigned in such mandate.

3. Colonial bishops may exercise and have exercised the power of consecration without royal sanction, and it remains for the colonial episcopate, having these facilities for continuing their succession, to secure the position of their successors in respect to endowments or otherwise by such voluntary agreement or local legislation as they may be advised is necessary and practicable.

4. With respect to the status of clergy who have been ordained by colonial bishops, the Government are not at present prepared to undertake legislation, but would see no objection to such a change in the law as would place the colonial clergy on the same footing as that on which the Scotch episcopal clergy were placed by 27 and 28 Vict. c. 94.

The information thus obtained from those in authority was calculated to clear the way for such action as the Church in the Australian colonies might determine to be most expedient for its well-

being. So long as there was uncertainty upon the matters which have been mentioned, there would be doubt and hesitation as to the particular measures which ought to be adopted. But the Church now knew what she might and might not expect from the Home authorities. And this was no small advantage gained. There were, however, certain other points which had from time to time been mooted, upon which it was well to know what views were held in the highest quarters of the Church. And with regard to these the Bishop submitted six questions to the Archbishop of Canterbury, which were answered by his Grace after reference to the Chancellor of his diocese, Sir Travers Twiss. They were these :—

1. Whether the title of the United Church of England and Ireland can rightfully be retained by the Church in the colonies, when it has been hitherto used in Acts of the Legislature and all deeds and documents.

2. If it cannot, what course ought such Churches to take for changing it, and what title ought they to adopt.

3. By what laws, in the event of the Church of England and the Church of Ireland altering the Prayer Book in different ways, will such colonial Churches be governed.

4. Whether the bishop, clergy, and laity of a church which has been endowed under the name of the United Church of England and Ireland in ———, can legally adopt another name, as has been done in South Africa, and make alterations in the liturgy, &c.

5. Whether the synod or assembly of a colonial Church may *assume* that the right to appoint a bishop is not the prerogative of, or will not be exercised by, Her Majesty, and on this assumption make its own regulations for filling the see when it shall become vacant.

6. Is the Church in the colonies to be regarded as an integral part of the Church of England, or as a Church in union and communion with that Church.

The following is the memorandum of the Archbishop in answer to the Bishop of Sydney's questions:—

1. It appears that the provisions of Clause 69 of the Irish Church Act apply to all enactments, deeds, and other documents, in which the title of the 'United Church of England and Ireland' is used in the colonies, and thus in all such enactments, deeds, and documents, the title of the Church shall be read as 'The Church of England.'

2. No formal steps are required to authorise the reading of the enactments, deeds, &c., in this sense.

3. The colonial Churches which are governed by the laws of the United Church will hereafter be governed by the laws of the Church of England.

4. On this point a question may reasonably arise of this kind—Can the bishop of a Church which has been endowed under the name of the Church in England and Ireland, in Australia, New Zealand, and South Africa, for example, claim the benefits of such endowment under the name of a bishop of the Church of Australia, New Zealand, or South Africa? If it were a question of pure law, the answer might be in the negative; in other words, the bishop might not be able to sue successfully in a court of law under a name altered without the authority of a statute. But if the claim were made in a court of equity, an equitable title might be established upon the plea of *aliusque et idem*. The question about the name seems not to be of substantial importance, as the name is merely a mode of description, which may vary according to its relation to doctrine, discipline, or to place, &c. The question of altering the liturgy is a substantial one. It seems likely that the bishop of any colonial Church thus endowed is bound by

the ritual and articles of the Church of England, and that if he and his clergy alter the liturgy, their title to endowments, secured under the name of 'The United Church of England and Ireland,' will be impeachable. This question may be of greater importance if the endowments were made when the Letters Patent of such bishops were in force, for those Letters Patent were legally valid, and may have given rise to a legal state of things as regards these endowments which it may be difficult to continue when the Letters Patent have been varied or ceased to be issued.

5. It does not appear that any good authority has been produced in favour of the opinion that, when existing Churches are governed by the law of the United Church, they can lawfully make regulations for the election of their bishops on the assumption that the Crown will not nominate, the intervention of the Crown in the consecration of bishops being embodied in the Prayer Book.

6. The Church in the colonies is an integral part of the Church of England in the sense in which that title denotes a body of Christians holding certain doctrines and maintaining certain discipline in accordance with the formularies, &c. On the other hand, any particular branch of the Church may be said, perhaps somewhat inaccurately, to be in union and communion with that Church of England of which it is a part.

Addington Park, Croydon, 1st February, 1872.

The Bishop and Mrs. Barker arrived in Sydney on the 19th April, 1872; and at four o'clock the same day a large congregation assembled in the cathedral to join with them in a service of thanksgiving to Almighty God for their safe return. All the city and suburban clergy were present, and many from the country; a goodly number also of the leading laymen of the Church resident in Sydney, with their families. After the service, an affectionate address of welcome

from the clergy of the diocese was presented to the Bishop by the dean, and acknowledged by him in terms of reciprocal affection.

And now that the Bishop had returned, the diocese was anxious to know what success had attended his efforts in England with regard to the objects which he had had in view. He therefore lost no time in laying before the Standing Committee of the Synod a statement of his proceedings in reference to the important question of a tribunal of final appeal in matters of doctrine and ritual for the Church in Australia. As to the other subjects concerning which he had conferred with the Government and the Archbishop, he intimated that the results of those conferences would be laid by him before the Synod which he intended shortly to call together. He also informed the Committee that he purposed in the course of the year to invite a conference of the bishops of the Australian dioceses, with representatives of the clergy and laity in each, the purpose for which such conference would be summoned being to consider the expediency of forming a General Synod, as suggested in the third minute of the Australian bishops in their conference of 1868, and if that were resolved upon, then to frame a constitution for the Synod. The object of this general synod would be to maintain the relation of the Church in the Province of Australia to the Church of England in England, and amongst its functions would be one to establish a tribunal or council of reference to which appeals might be carried, and to appoint the persons who should form that council.

The annual meeting of the Church Society being held shortly afterwards, he availed himself of the opportunity to give some further account of his proceedings in England. The following interesting passage on the state of the Church and of society there, shows the view which he formed :—

It appears to me then on the whole—looking at the Church and at society—that matters are both better and worse than they were some years ago. There is a vast increase of wealth, there is much more poverty. Infidelity is more bold and active, its opponents are fully alive to the emergency and are equal to it. In the Church there is a lawlessness, a disregard of order and of solemn obligations, which appeared to me inexplicable, an adoption of Romish phraseology and practices, an avowal of sympathy with Romanism, and contempt of the Reformation, totally inconsistent, as it appears to me, with an honest adherence to the Church of England. At the same time, I believe there never were so many good men ministering in the Church, and certainly there never was a time in which more activity was displayed by members of the Church. The good and the evil are like two forces running upon parallel lines with ever increasing velocity. The efforts made for the spiritual and temporal well-being of mankind are more varied and active than ever, while the agencies of evil are equally numerous, and carried on with a zeal worthy of a better cause. In the Church of England parties are becoming more sharply defined, and though Church services and congresses bring men of different views together, it is impossible not to see that, while good men on either side can find and rejoice in some points of agreement, the differences on other points are fundamental, and that the occasion may arise in which it will be hardly possible for both parties to remain in the same visible union.

Referring to visits which he paid to both the

great universities, during which he addressed young men in different colleges in Cambridge, in companies of from thirty to fifty, and on two occasions upwards of one hundred in each university, speaking to them partly on Australia and partly for their spiritual edification, he said :—

From my own observation and from the information of others, I gathered that there was much ground for hope from the younger members of the universities. Some of the junior fellows whom I met with were men of such ability and decided piety, that they cannot fail to leave their impress upon their contemporaries and pupils.

The following have reference to the illness and recovery of the Prince of Wales, and to the death of the Rev. E. Synge, the value of whose work in the diocese, some of which has been noticed in the earlier pages of this memoir, the Bishop never ceased to recognise as having been of the greatest service to himself personally and to the Church :—

During my stay in England, the illness of the Prince of Wales took place. I was in London at the time. It used to be said of the Duke of Wellington that he was the one man in England who filled the eye of London. It might truly be said that the illness of the Prince of Wales filled the heart not of London only but of the world. In the metropolis the interest was intense. Crowds collected in the cold December nights at Marlborough House to hear what the eleven o'clock telegram reported, and separated in sad silence when the tidings seemed to give faint hope, but broke out into a grateful cheer at the first intimation of a favourable change. It was indeed a wonderful time. The heart of the people was moved as one man, the whole nation absorbed in one subject, but one

topic of conversation wherever men met, churches and schoolrooms filled with praying people, the telegrams sending ten thousand copies of the prayer for the Prince's recovery to every part of the kingdom, whilst from India and America the sympathetic response was returned that everywhere the people prayed. And the prayer was heard. Three times the members of the family were summoned to his room to see him die, and three nights the great bell of the cathedral of St. Paul was held in readiness to tell the sad tidings of his death. Yet still he lived—and now with mother, wife, brothers, and sister, he has gone to that cathedral to render thanks to God for life restored, in answer to a nation's prayers.

All private griefs were for a time swallowed up in this absorbing care, yet it can never cease to be a sorrow to me that one so affectionately regarded by myself, and so much respected by many in this colony, should have been so suddenly removed in the midst of apparent health and much usefulness, as my dear friend, the Rev. Edward Synge. The Church in this colony owes much to his faithful service and unwearying devotion. He died in the midst of his work. He had invited me to be present at the opening of his church, which he had completed under difficulties that would have appalled other men. He was reading the prayers at an evening service, and had commenced the general thanksgiving, 'Almighty God, Father of all mercies,' when he fainted and fell, was carried home, and in five days had died of fever and inflammation of the lungs. He was for the most part of the time of his illness unconscious, but once aroused himself to say, 'I am going home, are you ready to come?' and again, 'I have lived two lives.' His life in Australia told much upon him, his work at home was not less arduous, but neither life was lived in vain. It was the same work, as he observed to me, in either hemisphere. I, who knew him first as my Sunday School teacher, then my curate, lastly my missionary chaplain, and always my beloved friend, may fitly bear testimony to

his self-denying and devoted character, but there are those also on the banks of the Lachlan and the Murrumbidgee, and far away on the Darling, who will testify that the first clergyman that they saw, the first preacher they heard, was my trusted fellow-labourer, who has now entered into his rest.

While in England, the Bishop had attended the Church Congress at Nottingham, and had taken part in the discussions. Upon the subject of 'Unity within the Church,' he spoke thus :—

It appears to me that there are two principles which lie at the bottom of all endeavours to promote unity. There should be *love*. Without love there can be no union, nor without it can there be any real expression of a desire for unity. And there must be *truth*. Truth must be the foundation upon which all endeavours to promote unity rest. We are to 'speak the truth in love.' And when we follow the things which make for peace, we are, as the Apostle admonishes us in the Epistle to the Philippians, to seek first 'truth.'

And yet it is impossible to conceal from ourselves that very wide differences exist within the body of the Church of England, and that those differences are upon points which the respective parties regard as essential. . . . I cannot myself understand how, when the law has been declared, when the voice of the episcopate has been heard, and when the ritual of the Church of England has within the last thirty years—that is speaking within my own memory—remained unchanged as regards any change made by lawful authority, there should still exist on the part of some such a manifest determination to resist the law, not to listen to the voice of authority, and to make changes (for considerable additions are sure to be regarded as changes) in the mode of ministering. The question is simply this, that there can be no unity without *subordina-*

tion. But while I feel this strongly, I also feel that the discussion of this subject, and the desire which I am sure it will evoke in many minds for the promotion of unity amongst ourselves, ought to have some effect upon our conduct, and that we shall cease to indulge in personality, cease to impute motives, and, above all, give credit to those from whom we differ, for being actuated by the same motives which we claim for ourselves.

CHAPTER XII.

1872-1874.

Visitation, Bishop's Charge—Diocesan Synod, 1872—General Conference—General Synod—Determinations passed—Congratulatory Resolution—Review of Year's Work—Temporary Rest—Church Society—Diocesan Synod, 1873—Bishop's Remarks on Athanasian Creed—Morality Association—Meeting of Rural Deans, Religious Instruction, Temperance—Retreat in Country—Serious Accident—Diocesan Synod, 1874—C. E. T. Society—Anxiety about Religious Condition of Masses—North Queensland Bishopric—Visit to Brisbane—Agitation regarding Primary Education—Public Meetings—Addresses by Bishop—Defence Association—Eight Days' Mission—Review of Year 1874.

THE narrative has digressed a little from the order of events, but now returns to the month of July, 1872, when on the 16th the Bishop again, and for the fourth time, met his clergy in visitation, previous to the session of the Diocesan Synod, which commenced in the afternoon of the same day. The Charge delivered by the Bishop was comprehensive and practical, dealing with many topics connected with the ministerial and pastoral duties of the clergy; its tone was spiritual, earnest, and affectionate. One of the topics was Confirmation, and in connexion with it he took occasion to speak of what he regarded as

a mistake into which there was sometimes danger of falling :—

The ordinance was sometimes exposed to reproach by its being regarded merely as a preliminary to the admission of the catechumen to the Holy Communion. And regarded in this light, young persons were taken immediately after their Confirmation to the Lord's Table, and communicated—too often for the only time in their lives. He considered it better, in most cases, to continue the instruction, with special reference to the Sacrament of the Holy Supper, for a short time at least after Confirmation. In this way the resolves which had been made and declared openly would be more likely to be fixed in the heart, and the impressions received to become permanent.

Speaking upon the Sacrament of Baptism, he advised the clergy,

To take more pains to render the administration more solemn, earnest, and impressive. He was aware of the difficulties which existed, but he believed that some improvement might be made upon the present general mode of administering it, and that it would be practicable to arrange a special service once a month, on Sunday afternoon, and also on a weekday, of which the baptism of young infants might form a part. Baptism thus celebrated, and occasionally made the subject of a sermon, would appeal with great force to the people as well as to those more immediately concerned.

Referring also to the other Sacrament and to superstitions and errors which had recently gathered around it, such as the duty of communicating fasting, and the real objective presence of the Lord's body in the sacred elements, he said :—

that further observation and experience had served to

impress upon him more strongly than ever the danger they incur who depart from the clear, simple view of the ordinance, which the Church affords in her Articles and Homilies, and how certainly minds are perplexed and troubled by such teaching as, under the profession of reverence, gives to this ordinance a mysterious character which in no way belongs to it.

In connexion with this subject, he thought it not unnecessary to utter a warning against the use of manuals of devotion in which many of the observances of the Church of Rome—saint worship, the worship of the Virgin, auricular confession, and others—were recommended. He said,—

These practices have been received, and are daily recommended in books of devotion and serial publications professing to be the united productions of ministers of our Church. I fully admit that the Church of England is comprehensive in its constitution, and that the decisions of her highest tribunals, and of the courts of appeal, have tended to enlarge the area within which differing religious opinions may be maintained, yet there must be a limit somewhere. And regarding the Church, as I am thankful to do, as purified from false doctrine and reformed in practice more than three hundred years ago, I shall never cease to protest against the attempts which are being made to restore the darkness which the Reformation dispelled, and in the terms of my consecration promise shall 'hold myself ready to banish and drive away all erroneous and strange doctrines contrary to GOD'S Word, and both privately and openly to call upon and encourage others to do the same.'

The following quotation from the closing part of the Charge is given, both as showing the tone of the Bishop's own mind and what sort of men he wished his clergy to be:—

In concluding this address, I cannot but feel that in the uncertainties of life it may be, in the case of some of our number, the last opportunity of meeting for this purpose we shall be permitted to enjoy. Bear with me then, my dear brethren, if I press upon your attention the necessity of cultivating those habits of prayer, and of the study of the Word of GOD, upon which our personal religion and our ministerial efficiency depend.

The rule, 'to have prayed well is to have studied well,' is exemplified in the history of many faithful servants of our Lord. Their qualifications have been gained and their spiritual victories won in their closets and upon their knees. It is illustrated in the Epistles of St. Paul. Observe how, in the midst of his never ceasing and widespread labours, he is continually in prayer for those to whom he writes, and is ever bringing the remembrance of them before the Lord. To observe his outward life you would say he was incessantly in action, you gather from his letters that the spring and source of that activity was unceasing prayer. And thus, dear brethren, it will be with yourselves. What you are in the closet you will be in the public ministry of the Word. If your heart's desire and prayer for your people is that they may be saved, that great end of the ministry will be answered—you will be the means of saving some. If you seek popularity, or desire only to discharge your public duties with credit to yourselves, you will have your reward, but it will not be the reward of your Father in heaven. Be much in prayer then for yourselves and for your people. Pray over your preparation for your work, and follow the seed sown with earnest petitions to the Lord of the harvest, that he would accept and bless your labours and your prayers.

And further, concerning the study of the Word of GOD, I observe that we all need a deeper, fuller, and more experimental acquaintance with that Word. Its riches are unsearchable, and whatever the treasures we have found, there are still depths of wisdom and knowledge to which we have made no approach, and which will amply repay the researches of the most diligent student. Let me add

then to my other words the Saviour's own injunction, 'Search the Scriptures,' seeking for wisdom as for hid treasure, and bringing forth out of that inexhaustible mine fresh supplies for the edification and comfort of the Church. We live in an age rich in biblical literature, of every kind and accessible to all, and we shall find no method more instructive to ourselves and to our people, than the continuous exposition of portions of the Word of GOD.

When the Synod met in the afternoon, the Bishop explained in his opening address the matters which had occupied his time and attention in England for the advancement of the Church's welfare. He also intimated that it was his intention to summon a General Conference of the whole Church in Australia, to meet on the 15th of October; and he suggested that the Synod should elect five clerical and five lay representatives to that Conference; that the Conference when it met might resolve itself into a General Synod, form a constitution, and then proceed to take action upon the questions of which he had spoken, and adopt such measures regarding them as it thought fit; that it was not intended, however, that its determinations should be binding upon any diocese, until they had been brought before and formally accepted by that diocese. Such an arrangement as this, he said, viz., that the conclusions of the larger and more comprehensive body should be subject to acceptance or rejection by the inferior bodies of which it was composed, might perhaps be thought anomalous, but when rightly understood it would be found to be dictated by practical wisdom and common sense; that the Diocesan Synods had, in most cases, been in operation for many years, framing their own

ordinances and canons for the dioceses which they represented ; that they were not all framed upon the same models, but were adapted to the special circumstances of the Church in the different colonies ; and, further, that the General Synod would have no coercive power over them.

The Diocesan Synod passed a resolution approving of the summoning of the General Conference, and elected five clerical and five lay representatives, limited in their powers by the condition before named. A similar course was pursued in the other Australian dioceses, and the Metropolitan now began to see a prospect of accomplishing the objects for which he had been working since the Episcopal Conference in 1868.

On the 10th of October the General Conference met in Sydney, attended by the bishops of ten dioceses, and by representatives, lay and clerical, from nine. Previous to engaging in business, the members attended Divine service in the cathedral. A sermon was preached by the Bishop of Adelaide on the love of the brotherhood ; and the Holy Communion was administered by the Metropolitan, assisted by the Bishops of Melbourne, Adelaide, and Newcastle.

The members of the Conference assembled in the Church Society's House. Prayers were first read by the Metropolitan, and the roll of representatives from each diocese was called. The Metropolitan then proceeded to deliver his inaugural address, in which he explained the circumstances which had induced him to summon the Conference, the questions which would be submitted to it for consideration, and the advantages which might accrue from its deter-

minations. The first important question which would be submitted to it was whether a General Synod for the province of Australia and Tasmania should be formed by the Conference, and then what should be its constitutions, functions, and powers. In the event of the General Synod being formed, there were three subjects of primary importance with which it would have to deal. 1. The appointment of future bishops; 2. The trial of bishops; 3. An appellate tribunal, to which appeals from a diocesan tribunal could be carried.

In urging his own views upon the Conference, the Metropolitan referred to the strong desire which had been expressed by his predecessor, Bishop Broughton, in his farewell address to the clergy and laity of his diocese with regard to the colonial Church. It was the hope of the late Bishop of Sydney, to use his own words,

That one uniform system might be established throughout all the colonial churches (uniform as to all vital and essential observances), so that they might be bound together in one great system of unity, and thus collectively, one with another, and with the parent Church of England, form one great assembly of saints engaged throughout the world in spreading abroad the truth of the glorious Gospel, that men might be brought to the knowledge of it, and the nations be prepared for the appearing of the great GOD and our Saviour Jesus Christ.

He (the Metropolitan) entertained a strong hope that this was the destiny reserved for the Church of England by the extension of her colonial empire.

The first work of the Conference was to frame rules for the conduct of its own business. This

having been done, and proper officers appointed for carrying it on, a resolution was brought forward by the Chancellor of the Diocese of Sydney, Mr. Alexander Gordon, affirming the expediency of forming a General Synod, which, after a lengthy discussion, was adopted by a large majority. Another resolution was then moved for appointing a select committee to frame a constitution for the Synod. This also was adopted, and a committee appointed. The constitution, when framed, was brought up with the Committee's Report, and fully discussed, and, after several amendments, was adopted as the constitution for the General Synod.

The next step in the proceedings was the adoption of a resolution 'That this Conference do now resolve itself into the General Synod of the Dioceses of Australia and Tasmania, in conformity with its constitution which has been adopted.' The Metropolitan then declared the General Synod to be duly constituted; and it forthwith proceeded to business.

Three subjects were now referred to Select Committees, with instructions to prepare and submit resolutions upon them to the Synod. 1. The constitution of an appellate tribunal; 2. Rules for the confirmation and due consecration of future bishops and the election of future primates; 3. Rules for the formation of new dioceses and provinces.

Upon the first and second of these subjects, Determinations, founded upon the reports brought up by the Select Committees, were passed by the Synod. The consideration of the third was postponed until the next session. A fourth subject—the formation of an Australasian Board of Missions—was brought

forward by resolution, and a Determination adopted constituting the Board. And with this the principal business of the session was brought to a close. Before its conclusion, however, the Bishop of Adelaide rose to move the following resolution :— ‘ That the members of the Synod, before the close of the session, desire to congratulate the Primate on the accomplishment of the object which he has so long had at heart in the formation of this General Synod, and of his having become the first Primate of the Church in the Dioceses of Australia and Tasmania.’ In moving this congratulatory resolution the bishop said :—

That there was one point which seemed to him to deserve special notice. It was the manner in which the Bishop of Sydney had presided over their proceedings, and the spirit in which he had met the various propositions which had come before him. Without compromising one opinion which he entertained, or conceding one principle, he had nevertheless considered with great candour views opposed to his own, and wherever he could give his assent he had done so readily and sincerely. He had also set an example of Christian courtesy in discussion, which could not but give a tone and character to all the synodical proceedings in time to come, and for which he (the Bishop of Adelaide) heartily thanked him.

The resolution was seconded and supported by representatives of the Dioceses of Melbourne, Adelaide, and Sydney, and carried by acclamation. The Metropolitan, in acknowledging this mark of the Synod’s confidence,

Congratulated the members upon the formation of the General Synod, and said that he was unable fully to express

the gratification he felt at the work which had been accomplished. It had long been an object of desire, and he trusted that those who came after him would reap the full benefit of it. They might not be always able to maintain their connexion with the Church of England, but now they were prepared for whatever might befall them. He was glad of the slight link retained in the Council of Reference. He thanked his right reverend brethren for their cordial co-operation in forming the Synod. It might not appear to effect much, but he believed much had been done, and done in a right spirit. He might not be permitted to remain long among them, but he looked forward with humble confidence to the future of the Church, and he prayed that the Divine blessing in the work they did for Him, might rest upon them.

These observations will carry back the thoughts of the reader to the Metropolitan Charge of 1860, in which hopes were expressed that some such union of the dioceses might be effected. The subject had been under the Bishop's consideration during the twelve years which had since elapsed, and had been one of the designs which he had set himself to accomplish. In that Charge he expressed himself thus:— 'As each diocese becomes completely organized, and internal arrangements for self-government are carried out, it is of great importance to ascertain how far and in what manner the several dioceses of this province can be more closely united in council and in action. Upon this subject it is my purpose to confer with my right reverend brethren, and to obtain from them such an expression of opinion as may hereafter assist us in the practical consideration of the question.' The problem which had thus early presented itself to his mind had now

been solved, and it was largely due to the study which he had bestowed upon it, the pains which he had taken in England to obtain reliable information from those who could speak with authority upon points which were at least dubious and unsettled, and then to his wise tact, his great candour, his discriminating judgment, and his conciliatory spirit, that the solution was at last found.

The business of this important assembly being terminated, the Bishop was enabled to return to matters connected with his own diocese, and amongst them to the Confirmations in the country districts. And he now devoted to them a considerable portion of the months of November and December, and to other matters relating to the parishes in which they were held.

This year had been one of incessant labour from the day of his return from England. Shortly after that return, the annual meeting of the Church Society was held; in the same month* an ordination, then a visitation; this was followed by the session of the Diocesan Synod; then Confirmations in about fifty parishes; on the 17th September the Provincial Synod of New South Wales met, and continued in session until the 24th; this was followed by the General Conference and Synod, whose sittings extended over a period of eighteen days. All this, added to the work involved in the general administration of the diocese, called for a large amount of mental and physical labour, and he now felt the necessity of some temporary rest. In search of this he retired with Mrs. Barker for a season to the Kurrajong Heights (mentioned in a former part

of this memoir), and there, away from the excessive heat of the Sydney summer and from the pressing calls of duty which a stay in Sydney would have involved, they found in a less exhausting climate that refreshing quiet which they so much needed.

It must not, however, be supposed that in this retirement the Bishop withdrew himself from all attention to the affairs of the diocese. He was within reach of the daily post, by which communications upon all more important matters were forwarded to him, and within twelve miles of the railway by which he could reach Sydney if any urgent business should arise calling for his presence. There were duties also connected with the district which he was enabled to attend to while residing in it. He generally preached in some part of the district once on the Sunday, and sometimes twice. By personal inspection and examination he satisfied himself of its wants and its resources, and likewise of those of the adjoining district of the Colo River, where the settlers were very insufficiently provided with means of grace. One of the results was that arrangements were made for the settlement of a clergyman instead of a catechist in the district. At the end of March, 1873, the Bishop and Mrs. Barker returned to Bishops court.

On the 21st April he was called upon to preside at the annual meeting of the Church Society, and it was gratifying to him to find that there had been an encouraging increase of nearly 900*l.* in the funds received, as well as much progress made in Church work in the diocese during the preceding year. A

good deal of vigour had been shown in building parsonages for the clergy. Several churches were also in course of erection, while others were projected. A more enlarged interest had also been manifested in the Society's operations. Forty-five parishes had responded to a resolution passed by the Synod, recommending that on two Sundays in the year the whole of the collections in the churches should be devoted to the funds of the Church Society. By the adoption of this plan, the offertories for the Society had amounted to 764*l.* more than in the preceding year. But while these were encouraging facts, he felt strongly that there was need of new work and of largely increased funds in order to provide for a larger body of clergy. And while congratulating the Society upon what it had accomplished, he pointed out what he regarded as a great necessity :—

The pressure upon the clergy was so severe that something ought to be done to relieve them. That concerned the laity as much as the clergy. It appeared to him that the body of clergymen in Sydney were working at the top of their speed with no opportunity for rest. The only remedy for this state of things was to provide more clerical assistance. He was sure they must all have been shocked and horrified by the crime they had lately read of amongst them—crime such as had brought down the wrath of God upon a tribe in Israel. These things existed—notoriously existed—and it was impossible the evil could be met except by the personal application of the remedy by the person who brought it to those who needed it. They might as well expect that the diseases in Sydney could be cured through the medical gentlemen meeting and delivering lectures, as to expect that the moral diseases to which he had referred could be cured through the clergy-

men delivering sermons on a Sunday. Just as the physical disease can only be reached through the physician personally visiting and examining his patient, so he felt sure the moral contagion could only be reached by the personal application of the Word of God to the souls of men. . . . It was necessary that every clergyman who had a certain amount of work, should have the assistance—a right hand as it were—of a curate to help him with the work of his parish. . . . If there was any movement to be made in this direction he hoped it would be a general one, and if so, it could be only through the agency of the Church Society. That Society had been a church building society and a parsonage building society, but it was necessary that it should now become an additional curates' aid society. To every clergyman requiring assistance he would give 100*l.* a-year towards the stipend of a curate, on condition that the parish made up the remainder of the sum required. He hoped that this idea would be brought to some practical issue.

These remarks were of no small importance, tending as it were to the opening of a new vein in the quarry of diocesan work. They evince not only an earnest desire that the clergy might have the help which they so much needed, and thus be preserved from breaking down under the severity of the strain put upon them, but a high regard also for the souls entrusted to their care and also for the community at large, that, by the pervading influence of the Gospel of Christ, its moral and religious health might be promoted. It was his firm belief that all other remedial measures for this purpose would be ineffectual, that the Gospel only supplies the motives and the power which are needed. He held that if that were fully and intelligently received, it created a new life, supplied a new and noble

object for which to live, implanted the principles of righteousness, unselfishness, and love, and made 'a man true and upright towards his fellows, because he was, first, true and upright with his God.'

The session of the Diocesan Synod which followed two days after was one of considerable importance, seeing that it had to deal with the determinations of the General Synod, and adopt or reject them, as it might deem expedient. The president was aware that objections would not improbably be taken, not only to these but to the General Synod itself, by some who did not yet appreciate its purpose and mode of action. He therefore sought to anticipate these objections in his opening address in the following observations:—

If it should still be asked what advantage is likely to arise from the formation of the General Synod, it may be answered that by it the members of the Church of England in these colonies are brought into closer union amongst themselves, and preserved in union with the Church at home, and, also, that means are provided by which communion may be maintained with all Christian bodies with whom, in our present circumstances, this is practicable. The General Synod has laid the foundation of a union wider, deeper, and more comprehensive than had hitherto been attained or attempted. . . .

Further, should such a state of things arise as now exists in Africa, I trust that when the General Synod has been fully organized and recognised no difficulty would be found in providing a remedy, and that the Church in Australia would, like the Church in New Zealand, refuse to receive (or to retain) one as a bishop to whom lawful objection could be taken. No one who contemplates the extension of the Church of England at the present time, through its colonial and missionary episcopate, but must feel that it

is at least highly desirable that means should be taken to preserve, as far as possible, the identity of the Church of England throughout the world. If we admit that our Church has imperfections, we may be allowed also to say that we know nothing more perfect, and that its imperfections are capable of being removed, and that we may, if we choose, help to remove them. But if, instead of endeavouring to promote harmonious union and forming a part of one great system, we prefer to revolve in an orbit of our own, there is at least danger that in the fifty-two dioceses of the colonial Church there may be found both bishops and people so eccentric in their movements, as in time not only to leave the Church of England, as existing in her government, ritual, and articles, but the Church of Christ, as consisting of those who acknowledge the Word of God as the rule of faith, and worship the Trinity in unity. It is against a contingency of this kind that an enforced, though voluntary, union with the Church of England guards us. History shows us that the danger has occurred, and that orthodox bodies of Christians, without such controlling influences, have fallen into false doctrine, heresy, and schism.

After the Bishop had concluded his address, and a few formal matters had been disposed of, the Chancellor of the Diocese laid upon the table authenticated copies of the constitution of the General Synod, and of the three Determinations which it had passed. He then gave notice of his intention to move the adoption of each of these Determinations separately.

The Constitution was agreed to with only four dissentients. But the Determination upon the confirmation and consecration of bishops met with much opposition, until in the course of discussion it came to be better understood, and objections were

removed by a clearer insight into the provisions it contained. Eventually the Constitution and Determinations were all adopted by the Synod, and assented to by the president, whose assent was necessary to their becoming law.

In connexion with this session of the Diocesan Synod there were some topics of more general interest to which the Bishop adverted in his opening address, and amongst them the use of the Athanasian Creed in the public services of the Church. The passage in which he explained his own mind to the Synod is well worth quoting. It was as follows :—

At home the discussions upon the Athanasian Creed are likely to be continued for some time longer, and are not likely, I fear, to settle the question in what form the Creed should be retained or what place it should occupy in our formularies. It is necessary to salvation that men rightly believe the incarnation of our Lord Jesus Christ both God and man. It is necessary for our salvation that we should believe in and receive the Holy Spirit—the Lord and giver of life. But I do not think it necessary or desirable that we should appear to pronounce every one lost who does not believe the doctrine of the Trinity as set forth in the Creed. It may be said that the Creed makes no other statement than the Scripture itself. But it *appears* to say much more. The definition it gives of the Trinity and of the Resurrection I am thankful for, but I regret that *apparently* it places the salvation of each individual upon the reception not only of the truths but of the definition of those truths. ‘He must *thus* think of the Trinity.’ I have no doubt that the Church of England has the right to omit the clauses of warning if disposed to do so. Such a change would not affect the doctrines of the Creed or the definition of terms, but would remove a stumbling-block and afford relief to many both of the clergy and laity.

Public attention was at a little later period attracted, by statements which appeared in the daily press, to various demoralising influences which were at work in the city and suburbs of Sydney. And the disclosures which were made of authenticated facts awakened in thoughtful minds no small anxiety on behalf of the youthful population. The subject was taken up by ministers of religion and others, of different denominations, and, after several consultations, it was agreed to form an association whose aim should be to endeavour to create a higher standard of morality in the community, and to arrest, without having recourse to coercive measures, the progress of existing evils. The object was one of common interest and importance, and the Bishop thought it right to unite himself with those who were associating for this purpose. He attended some of the preliminary meetings, and when the Association was formed, he was chosen to be the president. The Society was inaugurated by a largely-attended public meeting, at which the rules were adopted, and the committee and officers appointed.

One of the means for promoting the object of this 'Morality Association' was the delivery of public lectures; and at the request of the Committee, the first was given by the Bishop, the subject being, 'The Connexion between National Morality and National Prosperity.' The lecture, which was full of facts and sound reasoning, was published at the instance of the Committee, and very widely circulated. The Bishop was deeply interested in the work of the Association, and

frequently attended its committees when not prevented by more pressing duties.

While the Bishop was led by his catholic spirit to unite with the members of other religious denominations in such measures as appeared to him calculated to promote the well-being of the community at large, the affairs of his own Church and diocese ever held a paramount place in his thoughts, and received his unremitting attention. And although the clergy found him at all times ready and willing to advise them individually in any difficulties which they met with in their parochial work, and to encourage them in it, he was anxious to make the rural deaneries still further helpful to them and to the more effectual working of the diocese. With a view to this and for consultation upon some matters of special interest at that time, the rural deans were invited to meet him at Bishops-court in the month of August. One of the subjects for deliberation was the religious instruction, first, in Church of England schools, and then, in those designated public, as being wholly supported by the State, and open to all to attend without regard to religious distinctions. The Bishop was solicitous that in both classes of schools the religious teaching should be as careful and efficient as possible, and for this purpose he now sought the help and advice of the rural deans in connexion with their respective deaneries. The result of the meeting was the adoption of certain improved arrangements with a view to harmonise the religious and secular teaching, and to promote friendly relations between the clergy and the teachers.

In the public schools there were difficulties in regard to imparting religious instruction which did not exist in Church schools. By the Public Education Act the clergy were allowed to impart religious instruction to the children of their own denomination during the first hour of the school day, or at such other hour as might be agreed upon with the head teacher. But it was hardly possible for the clergy with their various other duties to give more than one or, at most, two lessons in the week to the children of their own parishes, and these were of necessity given to large classes, including scholars of different grades. Another scheme of instruction was therefore provided for this class of schools, more limited in its scope, but sufficient to furnish the scholars with a knowledge of the principal facts of Bible history, and of the great truths which were necessary to salvation. And the Bishop, both in his Synod Addresses and Charges to the clergy, constantly urged upon them the important duty of making use of the privilege which the law secured to them of giving such instruction in the public schools as far as their ability permitted. It was a privilege not enjoyed in the other Australian colonies.

The temperance question was also discussed at the meeting of the rural deans, and the result then arrived at was, that the Bishop was requested to confer with those of the clergy who had already taken a warm interest in this question, and to ascertain what further measures they would recommend in order to grapple with the gigantic evil of intemperance, which was felt by all to be working most deadly mischief in the land. In the month of November

those with whom the Bishop conferred had agreed upon the rules and constitution of a Church of England Temperance Society, to be formed under the presidency of the Bishop. They were printed and circulated amongst the clergy of the diocese for their information, and the Society was subsequently formed.

The heavy work of the year and the heat of the advancing summer, again led the Bishop to seek a retreat for two or three months in the country, for himself and Mrs. Barker. And this year he found it at Moss Vale, upon the southern line of railway, near to Sutton Forest, a district about two thousand feet above sea level, well known for its salubrity and comparative coolness. A few days were spent here in December, but various duties, and an ordination with its previous week of examination and preparation of the candidates, brought the Bishop back to Sydney on the 14th. The ordination was held on the 21st of December.

On the day following the ordination, as he was proceeding on horseback from Bishops court to Sydney, he met with a serious accident. He had entered the city, and was quietly walking his horse along one of the streets, when suddenly and without the slightest warning the animal stumbled and fell, throwing the Bishop violently to the ground. He was severely shaken and bruised, and his arm was badly cut. The place where he fell was happily close to the residence of a skilful surgeon, from whom he at once received professional attention. After resting awhile he returned to Bishops court in a carriage, and was obliged to refrain for a short time from any

public duties. Nor was it until some weeks had passed, and he had enjoyed perfect rest in the country, that he regained his former health and strength. For a fortnight he was confined to the house, but on the 7th January, 1874, accompanied by Mrs. Barker, he left Bishops court for Throsby Park, where they arrived early in the afternoon. Three weeks were spent in this quiet retreat, which, with the fine fresh air of the district, was very helpful to his recovery. At the end of the month they returned to Sydney, and on Sunday, February the 1st, the Bishop offered public thanks in the cathedral for his preservation.

He had not, however, regained his usual strength when, it having for some special reasons been arranged to hold the annual session at this early period of the year, the Synod met on the 3rd of February. In his opening address he spoke thus:—

I shall be excused if, on the present occasion, my observations are confined to the subjects which fall more immediately within the province of the Synod. My recovery from the effects of a recent accident has not been so rapid or complete as to enable me to give much consideration to matters of more general concern.

I desire, however, in the first place, to take this public opportunity of expressing my gratitude to Almighty God for the preservation graciously vouchsafed to me, and for permission to continue for a time longer that work to which in His providence He has called me. . . . I could not feel myself so near to the eternal world or lie in constrained inactivity without dwelling upon the past and the future.

Twenty years of my life will soon be numbered since the day on which I was invited to become the Bishop of

this diocese, and upon a review of that period, I gratefully acknowledge the help which has been granted to the Church and to myself in the works which we have jointly carried out. Notwithstanding the withdrawal of State aid, the ministerial wants of the diocese have been met by the maintenance of the clergy and the erection of churches. The large diocese of which I had the oversight has been twice divided, and my brethren, the Bishops of Goulburn and Bathurst, are carrying on their work in a manner to call forth the admiration and gratitude of the Church, while some efforts have been made on behalf of the extreme north of Australia. In my own diocese, from the northern boundary to the south—*i.e.*, from the Kurrajong to Ulladulla—every district has now its own clergyman and church and residence. The elder parishes in the counties of Cumberland and Camden are maintained in some cases not without difficulty, but nothing has been abandoned, while the services of clergymen have been supplied to the newly-formed districts occupied by free selectors.

But while he thus spoke with gratitude and thanksgiving to God of what had been already accomplished, he pointed out how much yet remained to be done, partly to place the Church upon a secure and permanent basis in regard to its temporal affairs, and, still more, to provide, in proportion to its needs, for its spiritual progress and well-being. The Church Society was, no doubt, in a comparatively flourishing condition, but if it were to be enabled to keep pace with the ever-growing wants of the diocese, it must be upheld and strengthened by the regularly increasing contributions of the laity. A proposal had been made in the Committee that clergymen in the city and suburbs whose parishes required the assistance of a curate

should be helped by the Society with an annual grant not exceeding 100*l.* But such a proposal could hardly be entertained without the assurance of a much larger income.

An ordinance for the superannuation of clergymen had been passed by the Synod in 1873, but it was at present inoperative, and would necessarily remain so until a fund was provided by which effect could be given to its provisions. The Bishop, therefore, urged the creation of such a fund to meet the necessities of the case.

He dwelt also upon a more liberal remuneration of the clergy, without which he feared men of superior abilities and culture and position in society would not be attracted into the ministry. Not, however, with a view to render the clerical profession an object of desire in a worldly point of view did he urge this, but to remove those obstacles which the too scanty means of providing for future wants presented to a prudent young man or his friends. A partial endowment of the poorer parishes in the country he also thought desirable, and a more widespread interest on the part of the members of the Church at large in the extension and support of religion and its ordinances.

But it was the spiritual progress and well-being of the Church which he chiefly regarded. This he looked upon as the great end to be sought through its external organization. Upon this his heart was set, as the great purpose for which he was put in the position he occupied.

All these topics found a place in his address to the Synod upon this occasion, and it was with deepened

solemnity and anxiety that he urged upon both the clergy and the laity the fulfilment of their several responsibilities.

There was one other topic upon which the Bishop dwelt, the notice of which could not be omitted in these pages without injustice to one who had been the Bishop's legal adviser during a period of seventeen years, and whose large, gratuitous, and invaluable services to the diocese, especially in connexion with its synodical action, are worthy of the highest commendation. It was the approaching departure from the colony of Mr. Alexander Gordon, to be attended with his resignation of the office of Chancellor of the diocese. In announcing this event the Bishop said that:—

To him more than to any single individual this diocese is indebted for the satisfactory basis on which our Church legislation is based. Of the many admirable qualities which he showed in debate many of you have been witnesses, but of the unwearying efforts, the careful diligence in the preparation and perfecting of our ordinances, few have had the same opportunity of judging as myself, and of these it is not possible to speak too highly. The time, the ability, the conscientious care so freely given to the interests of the Church have justly entitled him to my warm and lifelong gratitude, and not to mine only. Many of the clergy in this and other dioceses have had occasion to consult Mr. Gordon in circumstances of difficulty, and have ever found in him a wise and friendly counsellor. The removal of one so justly valued is to us all a great loss.

The views thus expressed by the Bishop were echoed by the Synod in a motion submitted by Canon Allwood, and unanimously adopted, to appoint a

committee to prepare an address from the Synod, expressing its deep sense of the valuable services rendered by Mr. Gordon to the diocese. The address, which was couched in very warm terms of regard and esteem, and signed by the president and the clerical and lay members of the Synod, was presented to Mr. Gordon before the close of the session. It may be added that a further token of esteem and affection was offered to him before his departure from the colony from two bishops, and a considerable number of the clergy and laity of the diocese.

The formation of the Church of England Temperance Society, which had been postponed in consequence of the accident which befel the Bishop and his subsequent absence from Sydney, was carried into effect towards the end of March at a public meeting in St. James's Infant Schoolroom. The Society was based upon the lines of that which bears the same name in England, the objects proposed being identical.

The Bishop, acting under medical advice, was not a total abstainer, as he had been at an earlier period of his life, but he was deeply interested in the temperance work, and felt strongly that it was a duty to form this Society. He told the clergy in the speech which he delivered as chairman of the meeting that 'unless they put themselves at the head of this movement they would lose the means of doing a work of very great importance to the community, and especially to the working classes.' Many of them had been, however, already engaged in the work, and were prepared to take an active part in the new society.

Early in the month of May the Bishop entered upon a course of Confirmations throughout the diocese, which occupied considerable portions of the months of May, July, August, and September, and was not wholly concluded until November. He prepared for the use of the young people a small manual of hymns, prayers, and meditations, to assist the candidates at the time of Confirmation in cultivating such thoughts and desires as befitted the solemn occasion, and to deepen and fix their resolves and purposes to lead a godly life. The hymns were specially adapted to be sung in the service, and with the prayers and meditations formed a memento of the solemn dedication service.

The religious condition of large numbers of the population of Sydney was at this time the subject of much anxiety both to the Bishop and the clergy; and the question, 'what could be done for the spiritual improvement of the masses,' had been discussed in clerical meetings, and various suggestions offered. The more immediate outcome of the consideration of the subject, was a determination to hold an eight days' mission, with the sanction and approval of the Bishop, in a number of the Sydney parishes. The special object proposed by the mission was the conversion of those who were not reached by the ordinary means of grace. The season of Advent was fixed upon as a suitable time for holding it, and the intervening six months were to be devoted to such preparations as were likely to ensure the largest measure of success. To this mission the Bishop gave his fullest sympathy.

While thus anxious about the spiritual condition

of the masses in Sydney, he did not forget that distant territory of northern Queensland for which he had been desirous to obtain the oversight of a bishop. He had been led to the conclusion that for the accomplishment of this object it would be expedient to separate Rockhampton from the Diocese of Brisbane, and to make it the base of the proposed bishopric. The Bishop of Brisbane was about to resign his see, and it seemed that the change might be most conveniently made when his successor was appointed.

With a view to ascertaining how far this arrangement would be acceptable to the Church people at Rockhampton, he requested the Rev. Canon R. L. King, early in the month of June, to undertake a visit of inquiry and conference with them. Upon his arrival, Canon King put himself in communication with the leading members of the Church, and a public meeting was held to consider the question. The meeting, which was an influential one, was held on the 17th of June. The clergyman of the parish presided, and in advocating the formation of the northern bishopric as now suggested, said that although he had no authority from the Bishop of Brisbane to give this information to the meeting, yet he was aware from letters which the bishop had written to himself, that he gave his unequivocal sanction to the movement. Canon King further informed the meeting that the Bishop of Brisbane had promised 1000*l.* towards the endowment of the see, the S.P.G. another 1000*l.*, and the Society for Establishing Colonial Bishoprics another 1000*l.* Sir Charles Nicholson had promised land of the value of 500*l.* What was now wanted

was a strong and united effort on the part of those who would be benefited by the appointment to provide the necessary funds for the endowment of the see. It was then resolved by the meeting, 'that steps be taken to provide a suitable endowment for the proposed bishopric of Rockhampton, and that the central and northern districts be asked to join in the effort.' A working committee was then appointed to carry out the object.

The solicitude which the Bishop felt for the spiritual welfare of other dioceses than his own was further shown in an unofficial visit which, early in the month of July, and accompanied by Mrs. Barker, he paid to the Diocese of Brisbane. The bishop of the diocese had left for England with the intention of resigning his see, and the Metropolitan was led to believe that a friendly visit from himself might be useful to the Church, and encouraging to both clergy and laity. He was warmly received by them on his arrival, and after various ministrations in the city and suburbs during a period of ten days, a public meeting of members of the Church of England was held previous to his departure for the purpose of presenting him with an address in testimony of their high appreciation of his worth and labours. His Excellency Sir George Bowen presided, and amongst other leading Churchmen on the platform were the Chief Justice, the President of the Legislative Council, and the Speaker of the Legislative Assembly.

In responding to this address, after expressing his gratification at the kindness and hospitality which had been extended to him during his visit, the Bishop spoke upon several matters relating to

the condition and progress of the Church in that colony. And with a view to encourage their efforts for the advancement of their Church, he drew attention to the following facts, as showing what had been effected already in Australia :—

Until the year 1836 there had not been a single bishop of the Church of England in the southern hemisphere, now there were ten in Australia and Tasmania, five in New Zealand, and one in Melanesia. In 1836 there were only twenty clergymen of the Church of England in the southern hemisphere, now there were between five and six hundred persons bearing a spiritual character, most of whom were clergymen of that Church.

Touching also upon the progress which had been made by the Church in New South Wales, he then added :—I can see no reason why there should not be similar progress in Queensland, when you have ample resources and a large body of intelligent and attached members of the Church of England.

He reminded them of their privileges in belonging to that Church, and, drawing attention to her true character, urged them never lightly to sever their connexion with her. 'She is scriptural,' he said, 'in her form of government, and in her doctrines and liturgy. She is a true branch of the Church Catholic, and a Church reformed from error and superstition. And being reformed she is Protestant. And this is not a mere negative term, as some think. It belongs to the Queen herself as sovereign of the kingdom, pledged solemnly at her coronation to uphold to the utmost of her power the Protestant religion of the realm.'

He returned to Sydney with Mrs. Barker on the 25th of July, after an absence of twenty-five days.

The public mind was at this time much agitated upon the question of primary education. It was

asserted by some that there were many thousands of children growing up in the colony without any means of education, and that this was owing to a mistaken educational policy on the part of the Government, and defective arrangements which demanded immediate correction. In order to bring about the necessary reform, a league had been formed at a public meeting in Sydney, whose fundamental principle was that education should be 'national, compulsory, secular, and free.' It is hardly necessary to say that the adoption of such a principle by the Legislature involved the withdrawal of all State aid from those schools in which Christian instruction was imparted. Schools of this character had hitherto been largely aided from the State funds, and for nearly fifty years Church of England, Roman Catholic, Presbyterian, and Wesleyan schools had been thus supported.

To this new policy which the league was endeavouring to force upon the Government and the Legislature, the Bishop was utterly opposed. He believed that it would be most prejudicial to the colony, by abolishing that moral and religious instruction which was daily given by teachers and the clergy in Church of England and other schools, and which was largely helpful in training the young in principles of virtue and godly living. Very strong feelings were also aroused in those of the clergy and laity who knew by experience the value of such schools, and several large and influential public meetings of Churchmen were held in Sydney in their defence, as well as to expose the mistakes of the 'compulsory, secular, and free' party. The

Bishop's speeches upon these occasions were very able and argumentative, and displayed much careful study of the whole subject. They were marked, too, with great candour, good temper, and an earnest desire to help in solving the difficulties which surrounded the question, in a colony where a great part of the population was so widely and sparsely scattered. At the first great meeting which was held, he said that :—

He was unwilling to regard those who objected to the present system as destructives, or in any other light than as intending honestly to carry out the views they enunciated. We, as they, are actuated by similar motives, honestly desiring, but by different methods, to extend the advantages of a sound secular education to every child in the colony. But he claimed to have given his earnest attention to the subject during the last forty years. Very early in his life he was requested to become the secretary of the largest educational institution of the kind out of London, the Church of England School Society of Liverpool. His position, as secretary, brought him into intimate relation with some of the leading educationalists of England. Wilderspin, at that time a great worker in the cause, David Stowe, of Glasgow, J. S. Reynolds, the founder of the Home and Colonial Infant School system, and many others. He was also engaged in the establishment of the Liverpool Collegiate Institution, which had since educated many thousands of pupils. These facts showed that he might claim to have a sincere interest in the cause of primary education, quite apart from the office which he now held as Bishop of Sydney.

It would be impossible to convey to the reader anything like an adequate idea of the speech which followed this introduction without giving very large

quotations from it. Suffice it to say that it was regarded by those who heard it as a masterly refutation of the arguments which had been advanced on the other side, and a vigorous defence of the position occupied by the schools in which he was specially interested. And to show that he was really anxious to meet those who were engaged in the controversy in a fair and honourable spirit, he concluded with the following suggestion :—

Would it not be better, if it were possible, that all who are advocates for the extension and improvement of education should be ready to meet in what might be termed an educational conference, and that upon the basis of the present Public Schools' Act we should confer together and ask in what respects it is capable of improvement? How can it be extended and enlarged, so that it shall cover the whole area? In what way can we help forward the action of the Council of Education? What suggestions can we make in reference to the Municipalities' Act, for instance? How, in short, can we help forward the cause of primary education? I think it would be a more Christian way of carrying out our views than by endeavouring to excite public feeling in reference to the elections. I shall be quite willing to meet a conference upon the subject in the way I have suggested.

No notice, however, was taken of this proposal. It did not suit the views of some of those who were most prominent in the agitation for a system of education 'compulsory, secular, and free.' They had taken up a position, and they expected to win the day by perpetual agitation rather than by a calm review of facts and friendly discussion upon them. Nor is it uncharitable to say that they knew well that their assertions would have more weight in

crowded meetings of the populace than in a deliberative council, when they would be critically examined.

The Bishop was anxious for a fair and candid discussion of the subject in its different bearings, and was disappointed that his suggestion met with no response. He therefore took another opportunity, which was afforded by the annual meeting of the Educational and Book Society on the 14th of September, of addressing a large and influential body of Churchmen upon some points which had been raised in the discussion. He pointed out, first, how some statements of his own, made at a former meeting, had been misunderstood by the press; how true it was that hostility to the Church of Rome and the support of her schools by the State largely influenced the movement which had been set on foot (it was said that 'the Protestant Denominational schools served to keep those of the Roman Catholics in countenance'), and how unfair it was that the schools of the Church of England should suffer for any defects or wrong-doing in those of the Roman Catholic Church.

As regarded the provision of one class of schools only, and compulsory attendance at them, he said:—

I look upon it as moral and spiritual tyranny of the worst kind when you say to the working man,—'Because you cannot pay for the education of your children, they shall receive a secular education for which you pay nothing; but you shall not have the power of having your children religiously instructed.'—That, he asserted, was Mr. W. E. Forster's grand standpoint in the British Parliament. There were two things that he maintained: one,

that he would never exclude the Bible from the schools; the other, that he would never deprive the poor man of the right to send his child where the Bible could be taught.

As it will be necessary to revert to this subject again, it is sufficient to state here that a Church of England Education Defence Association was formed to counteract the efforts of the League, and to maintain the existing law with regard to public education, and that this Association had the Bishop's full countenance and encouragement.

In the month of October the preparations to be made for the approaching eight days' mission in the season of Advent engaged his special attention, and led him to address a letter to the clergy who proposed to hold mission services in their parishes, for their guidance and encouragement. From this letter we learn his matured views upon the kind of preparation which was required for the success of such a work. And though there is nothing in them differing from what may now be found elsewhere, it should be remembered that the work was one in which his clergy had not had much experience, and that while such instructions would be of great value for their own guidance, they would also be an authority to which they could appeal to justify their course of action. The following quotation from the letter contains those instructions:—

The success of such a work depends in a great measure upon the preparation which has been previously made. The time is short, and much should now be done.

1. Special prayer meetings in different parts of your parishes should be held. A friend of my own in England

had forty prayer meetings, consisting of a few who met in drawing-rooms and in cottages, to seek a blessing upon the mission.

2. A pastoral address should be sent to every house in the parish.

3. Invitations to a weekly service or to a prayer meeting in some central place, and addresses explanatory of the object of the mission, should be distributed by district visitors and others specially employed for this purpose.

4. The Sunday-school teachers should be invited to pray for the young.

5. At the weekly services, and at the cottage and prayer meetings, the mission hymns, which are now printed, should be sung.

6. The co-operation of devout and zealous persons in all classes should be sought, so that in manufactories, in police stations, and to cabmen, this mission effort may be made known.

7. Let it be the one great thought in our minds, the one great subject of our prayers, that God, even our own God, may make the mission week a season of spiritual blessing and a means of salvation to many souls.

The mission was commenced on Sunday, December the 6th. The previous Friday was observed as a day of fasting and prayer in all the parishes which united in the mission; and in the evening meetings were held in the churches or schoolhouses for special prayer for the Divine blessing. On Saturday morning there was a special service and celebration of the Lord's Supper in the cathedral, at which the Bishop preached upon the mission, and on Monday the 14th, after the mission was over, a meeting was held in a large hall in the city for praise and thanksgiving. Over this meeting the Bishop presided, and gave a short address, expres-

sive of his own deep thankfulness for the work which had been carried on, and the apparent good which had been effected. But he said :—

It was no part of that evening's proceedings to dwell upon the particulars of the mission in the different parishes. The work was of too sacred a character, and also too recent, to be brought forward in such a manner as would satisfy the desire for information at a public meeting. The effects of the mission, he trusted, would yet appear.

There is always at such times much of blossom which does not develop into actual fruit, and much early fruit which withers and falls to the ground under the blighting influences of the world and the subtle arts of Satan. And this mission was no exception to the ordinary rule. The prophetic parable of the sower was again realised. But there was also good fruit which withstood those evil influences and came to maturity. Souls were quickened from death in sin to spiritual life, and souls in which that spiritual life already existed were strengthened and elevated to a higher standard of Christian living and more active work for the Lord.

An ordination at the cathedral on St. Thomas's Day of four deacons and four presbyters followed the mission, some of the candidates being from the Diocese of Melbourne and one from that of Goulburn.

A review of the year 1874 showed that it had been one of considerable progress in church building. The towers of the cathedral had been completed. The Church of St. Stephen, Newtown, had been opened in April, one half of the sittings being

free and unappropriated. In the country three churches of brick or stone had also been finished and opened for the worship of God. Four others—one of them of great beauty in its design—had been commenced, and were in course of erection. One church had been enlarged; and spires had been added to two other churches.

And while the material fabric had thus been increased, there was reason to hope that the spiritual building had been growing also. The number of persons confirmed had nearly reached two thousand, although there had been a general confirmation in the previous year. And it was an interesting fact—which was brought to light during the mission—that many of the young persons who then came forward to avow their determination to serve Christ had received their first serious impressions at the time of their confirmation. More interest also appeared to be taken in the Church Society's operations. Something more, too, had been done for the advancement of temperance, and in a general endeavour to excite the various Church-workers in Sydney to increased zeal and devotedness in their respective departments. A large meeting, which filled the Masonic Hall in the month of October to hear addresses from the Bishop and others, was in this respect most encouraging.

CHAPTER XIII.

1875, 1876.

Summer Retreat at Bowenfels—Visitation—Session of Diocesan Synod, 1875, Presentation Ordinance, Important Controversy—Session of Provincial Synod, 1875—Designation of Church in the Colony, Uniformity Act Amendment Act—Confirmation and Election of Bishops—Appointment of Bishop of Brisbane—Lay Readers' Association—Important Question of Church Discipline—Illness and Death of Mrs. Barker—General Sympathy with the Bishop—Meeting and Resolutions of Clergy—Bishop's Sermon in Cathedral.

THE earlier part of the year 1875 was spent by the Bishop and Mrs. Barker in the country at Bowenfels, a Government township on the western line of railway. It was ninety-seven miles from Sydney, and nearly three thousand feet above the sea level. Its elevation, the salubrity of the climate, and its distance inland from the sea-coast, rendered it most suitable as a retreat at that season of the year for those who felt the enervating effects of the moist and oppressive heat of Sydney. While, however, enjoying comparative rest, the Bishop found within the district and around work of an episcopal character—confirmations, preaching, and arrangements with regard to parochial districts, &c. He usually preached twice on a Sunday, sometimes taking the whole service. And in the week he made visits in various

directions, encouraging and strengthening the hands of those who in their respective spheres were engaged in carrying on some work for God. After seven weeks thus spent he returned to Bishops court, as important matters required his presence in Sydney. When he had given his attention to these, the remaining portion of the month of March was spent in paying a visit to the Bishop and Mrs. Thomas at Goulburn, and other friends in the south.

The time fixed for holding the annual session of the Diocesan Synod (20th April) was now approaching, and with it the Visitation of the clergy, by which it was to be preceded. The Bishop had special reasons for this arrangement once in three years, which he explained in his Charge. By the constitution of the Synod, only those of the clergy were summoned to it who were licensed to separate cures of souls, those who held these cures being regarded as the proper clerical representatives of their parishes. There were, however, many other clergymen in the diocese holding the Bishop's general license, and some curates assistant to the parochial incumbents by whom the counsels of the Bishop would be appreciated, and to whom they would be valuable, whom he could not officially address in a synod where they were not present. There were also topics which he felt were more especially suitable in an address *ad Clerum*, and not so suitable for the mixed assembly of clergy and laity in the Synod. And a further reason was that he was unwilling that any to whom he stood in the relation of bishop should be excluded from uniting with himself and their clerical brethren in the worship which they offered upon such an occasion,

and from sharing in the help and sympathy which it ought to supply. For these reasons he adhered to the old custom of a Visitation and a Charge, believing it to be advantageous to the clergy and tending to edification.

On such occasions it was always his aim to encourage the clergy to cherish a high standard of ministerial efficiency, both as pastors and preachers. And such was the tendency of the advice given at this, his fourth Visitation. One or two remarks with regard to pastoral duties are capable of a wider than their original application, and are here quoted :—

Pastoral visitation, like all other duties, is more easily discharged the more frequently and regularly it is performed. Constitutional timidity, nervousness, the feeling of unfitness, may be overcome by prayerful effort where there is a conscientious conviction of the importance of this duty and a desire to discharge it. It is to be feared that what is disinclination in the first instance may in time become inability, and that he who from any cause has ordinarily neglected this duty may be wholly unable, in seasons of sickness or sorrow, to offer any real consolation, or to guide the anxious inquirer into the way of peace.

And to encourage his clergy to aim at excellence in preaching, he told them that the prayerful study of the Word, with such pains as one takes to acquire an exact knowledge of a subject, and steady perseverance in aiming at the best manner of delivery, will result in an effective ministry, to which he added the following glowing description of what the aim of the preacher should ever be :—

In the selection and treatment of your subject, in the earnest, fervid delivery of your discourse, in its loving,

kindly spirit, its fidelity without harshness, its simplicity without undue familiarity, its searching application, its discriminating distinction of character, its solemnity without gloom, its bright anticipations of the heavenly home, its encouragements to the weary, its warnings to the impenitent, its guidance to the perplexed, its unfolding of the meaning of the Word, above all, its clear, unfaltering display of the love of GOD in the gift of His beloved Son,—it should be manifest that your ministry is fraught with consequences of eternal moment to your hearers, and that nothing but the salvation of their souls can satisfy your anxious desires on their behalf.

It was a time when the Bishop would be expected to speak plainly upon the question of education, and the claims which the Church schools had for continued support, and this subject was accordingly discussed at length. He felt that neither the character of these schools, nor their real value to the community in the training up of good citizens, were sufficiently understood, while there was a studious effort on the part of those who aimed at their destruction to disparage them, contrary to facts which were substantiated from the records of the Educational Department. He thus met some of their charges :—

Many of our opponents have no experience of a daily school in connexion with their congregations, and cannot sympathise with us as parochial clergymen. They term our schools sectarian, and accuse us of preserving and intensifying religious differences. We answer to this, in the first place, that the members of the Church of England have a right to expect that their children shall be brought up in the faith of their fathers, provided that in doing this there is no interference with the rights of others. We

decline to bring up our children in a religion which deals only in generalities ; a form of religion which professes to embrace only those points in which all are agreed ends in no religion at all. If religious instruction is to be of any value, it must be definite in its character ; and while we do not teach the Church Catechism to children of other denominations who may attend our schools, or require that the Scriptures shall be read by those whose parents object, we consider that it is of importance that the Catechism, the Lord's Prayer, and the Ten Commandments, with explanations of the Sacraments of Baptism and the Lord's Supper, shall be committed to memory by the young of our own communion.

As regards the accusation that by thus requiring distinctive teaching in our schools we encourage sectarianism and party spirit, we may appeal to the fact that of the enlightened liberal and philanthropic members of the community, the Church of England contributes at least as large a proportion as any other denomination. The character of an intelligent attached member of the Church of England is in no way incompatible with that of a good citizen.

The internal condition of the Church is thus spoken of by the Bishop with much thankfulness :—

It has been named as one of the advantages of the position of Australia upon the globe, that it is exempted from the dangers and calamities of war to which Europe is exposed. At present we, as a Church, enjoy a similar exemption. There is no lack of variety of opinion, of independence of character, and of freedom of speech ; but, by the good providence of God, we have been preserved from the great misfortune of an internecine war. I trust that this peaceful condition may long be our privilege.

The Synod assembled at the time appointed. The President's address was confined to an explanation of the matters which would be brought

before it by the Standing Committee. The principal of these was a measure with reference to the mode of appointing clergymen to the incumbency of parishes. The ordinance which was then in existence had not proved satisfactory, and it was proposed to amend it. It was based upon the principle that there are three parties interested in the appointment of a clergyman to a parish—viz., the parish, the Church generally, and the diocesan. The arrangement was that a parish duly qualified by providing a stipend of 300*l.* per annum and a residence for the clergyman, might at the time of electing representatives to the Synod determine whether, in the event of a vacancy in the incumbency during the existence of that Synod, the appointment should rest entirely in the hands of the Bishop, or in a Board of Nominators appointed by the Synod, or in a parochial Board of Nominators elected by the parish. It was now proposed by an amending ordinance to abolish the Synod Board of Nominators, and to form another, elected partly by the parish and partly by the Synod, with one member appointed by the Bishop. The object of this last provision was to supply the Board with information which it could not otherwise possess, and which might be necessary to enable it to arrive at a right decision.

The Bishop gave it as his opinion that some change was 'absolutely required,' and this was probably the general opinion of the Synod. When, however, the matter came to be discussed in committee it was evident that very divergent opinions prevailed, and that the mind of the Synod was not at all clear about the provisions of the amending

ordinance. And the ordinance was, in consequence, so seriously altered in its principles by amendments that the Chancellor, with the full approval of the Standing Committee, asked and obtained permission to withdraw it altogether. This seemed rather discouraging after so much time had been devoted to the consideration of the subject, but the Bishop, in his closing address to the Synod, stated that he was of opinion that much progress had been made towards the formation of a sound public opinion upon it, and that the withdrawal of the ordinance would give time for further consideration, and for legislating at the next session in fuller harmony with the principle of the measure.

It may be here mentioned that in the following year another ordinance was introduced and passed by the Synod, by which the appointment of clergymen to vacant cures was afterwards regulated during the episcopate of Bishop Barker. Its main provision is the constitution of a Board of Nominators, two of them (one clerical and one lay) elected by and representing the Synod, and three elected by and representing the parish. These five form the Board of Presentation, by whom, when a parish falls vacant, a clergyman is chosen and presented to the bishop for his appointment. It first rests with the bishop to inform the Board of the vacancy, and to put it in motion as to the selection of a clergyman. The time for the fulfilment of this duty is limited, and the bishop has the power to decline to appoint if, in his judgment, there are sufficient reasons for his so doing. In that case, he informs the Board, and calls upon it to make a fresh

presentation, or successive presentations, until he is satisfied. This arrangement, however, applies only to parishes in which there is a secured income of not less than 300*l.* per annum with a residence for the clergyman. All parishes in which the income is less than 300*l.* or without a residence, remain in the appointment of the bishop without the intervention of the Board.

In connexion with this session of the Synod, it may be noticed, but without entering into the matter in detail, that certain questions addressed by a member of the Synod to the President, and the answers returned to them by him, gave rise to a controversy which did not find its complete settlement until the session of the General Synod in 1881. These questions and answers had reference to the action taken by the Church Assembly of the Diocese of Melbourne, which had for its object the constitution of a Province of Victoria and the appointment of its metropolitan. And the discussion to which they gave rise related to the position in which the Diocese of Sydney stood towards the other dioceses of Australia and Tasmania, and the Bishop of Sydney to the other bishops as Metropolitan of Australia under his Letters Patent, and as Primate by virtue of the Determination of the General Synod. The controversy was initiated by the Bishop of Adelaide, and the Bishop of Sydney was necessarily involved in it. The official representatives of the Diocese of Melbourne during the vacancy of that see, and several Churchmen in the other dioceses interested, also took part in the discussion. The points raised embraced matters of no little lega

difficulty, and were treated on all sides with much learning and ability. It would, however, be impossible to do justice to the arguments employed, without devoting to the subject a much larger space than can be properly given to it. It may, moreover, be stated that all permanent interest in the discussion was removed by the subsequent action of the General Synod, which will hereafter be noticed in its proper place. It may also be mentioned that the Church Assembly of the Diocese of Melbourne in October, 1875, suspended the operation of the Act which had given rise to the discussion, and by so doing assisted very greatly to allay the feelings of opposition which had been excited.

An important event in this year's episcopate was the meeting of the third Provincial Synod of the New South Wales dioceses. To this Synod, as has been previously pointed out, various matters were from time to time referred by one or more of the dioceses for consideration. And in this session one which had been so referred was the proper designation of the Church in the colony. By the constitutions under which synodical action had been instituted, it was designated, 'The United Church of England and Ireland in the Colony of New South Wales.' It was as members of that Church that the members of the Synod were summoned and took part in the deliberations. But there were many who thought that title inapplicable since the disestablishment of the Irish Church. A resolution was accordingly submitted to the Synod, and received ample discussion, that the future designation ought to be 'The Church of England within the Colony of New

South Wales.' An amendment was proposed to omit the reference to New South Wales; but no decision was come to on the question, through there not being present a sufficient number of diocesan representatives to form a quorum of dioceses.

Another matter which had been referred by some of the dioceses was the adoption of the Imperial Act of Uniformity Amendment Act of 1872; but in consequence of the following expression of opinion by the Bishop of Sydney, as President, it was withdrawn. He said:—

The Act of Uniformity Amendment Act is part of the law of the Church of England. As part of the law of the Church of England I consider that any clergyman may use the shortened service, and any bishop may sanction the use of the special or additional services, and that the Provincial Synod cannot give additional authority to the introduction of the Act, and certainly could not prevent any clergyman from using, or any bishop from sanctioning, the services authorised by the Act.

This year was marked by two circumstances which deserve notice as bearing upon the appointment of bishops. The first was the requirement by the Archbishop of Canterbury that the appointment of the Bishop of Ballaarat in the Colony of Victoria should receive confirmation from the bishops of Australia and Tasmania before consent was given for his consecration. It was intended by the Melbourne Church Assembly that the proceedings should be in conformity with the Determination of the General Synod, but as the case did not come within the provisions of that Determination this could not be done. The requirement of the Archbishop had,

however, the same effect, and the consecration did not take place until the required confirmation had been received.

The other event was the election of a bishop to the vacant See of Brisbane by the bishops of Australia and Tasmania, in accordance with the request of the Synod of that diocese, under the authority of their canon for the election of a bishop. In this case also, although the Determination of the General Synod did not apply, the principle of that Determination was carried out, since not merely the confirmation but the appointment of the bishop was the act of the episcopal body. In making the announcement of these matters to the Provincial Synod the Metropolitan said :—

I regard the Determination of the General Synod which requires the confirmation of an appointment by the bishops of the province as very important and valuable, as securing the Church from the intrusion of unsuitable persons into the episcopate.

The bishop who was thus appointed to the Diocese of Brisbane was Dr. M. B. Hale, the Bishop of Perth, Western Australia. It was necessary that, before his installation into the possession of the See of Brisbane, he should resign that of Perth, and this he did upon his arrival in Sydney on his way to Queensland. While in Sydney, a formal document was prepared and signed by him, and duly attested, recognising the Bishop of Sydney as his Metropolitan, and resigning into his hands the see which he had left. It is interesting to add that he met with a hearty reception in Sydney from the Bishop,

clergy, and laity, at a public breakfast. His installation took place at Brisbane on the 17th of December, 1875, in St. John's Church, under the authority of a mandate from the Metropolitan.

In the last month of this year an Association of Lay Readers was inaugurated by the Bishop, which has since been found of great practical utility and advantage. Its design was to afford help to the clergy by conducting services in the country and in small suburban churches or schoolrooms where the clergyman could only give a service once a-month, or at most once a-fortnight. By the aid of laymen the services in such places were given every Sunday. The lay reader was a voluntary and unpaid assistant, but previous to his receiving a license from the bishop he was required to be recommended by two clergymen of the diocese to whom he was personally known, and to pass a simple examination as to his knowledge of Holy Scripture and the Book of Common Prayer. Although the number of lay readers has been but limited, they have annually supplied the districts in which they have officiated with several hundreds of services, and thus greatly helped the work of the Church.

In the administration of a colonial episcopate questions sometimes arise which are viewed in very different lights, owing to the altered circumstances of the Church and doubts which may be entertained how far the law of the Church at home applies in the colony. Thus the question whether the clergy of the Church of England were at liberty to preach and minister in places of worship belonging to other denominations had been agitated for some time in

the public press, and appeals had been made to the Bishop to decide the question for the guidance of his clergy. He therefore felt called upon to speak officially, and in a circular which he addressed to his clergy he gave his reasons why he was unable to approve of such action as was advocated. While he was quite willing to give credit to those whose conscientious convictions actuated them to desire freer communication with members of other denominations, he entirely disapproved of the attempt to obtain such freedom by an individual clergyman acting upon his own judgment, and against the known sentiments of his bishop. He said,—

The rule of the diocese was, that a clergyman should not preach or hold Divine service in a place of worship belonging to another denomination. It was, however, contended against the rule that two eminent counsel had given their opinion that the law which in England prohibited a clergyman from preaching in a Dissenting chapel does not extend to the colonies. He did not consider that that opinion decided the question as it arose in this diocese, in support of which he referred to Lord Romilly's statement that 'the Church of England in a colony consists of persons who are bound by the doctrines, ordinances, rules, and discipline of the Church of England,' that is, so far as they are applicable to the colony. And if the *law* in question was not binding, it was a *rule* applicable to the discipline and government of the Church. To such a rule he considered a clergyman was bound by his oath of canonical obedience to submit.

I would, however, appeal to the clergy, who desire this intercommunion with their Nonconformist brethren, on other grounds, and urge upon them this consideration, that while they are seeking increased union in one direction they are violating it in another. By many of their brethren

and by many of the laity the attempt to break down this fence is regarded with disapprobation. The disapproval differs in the terms of its expression. By some the attempt is regarded as schismatical, by the majority as uncalled for and unwise.

In his address to the Diocesan Synod in the following year, the Bishop further expressed himself thus:—

In December last I issued a circular to the clergy upon the question of holding services or preaching in places of worship belonging to other Protestant denominations, and I expressed my disapproval of the practice.

To this opinion I adhere. Our parochial system may have some disadvantages, but it is that which we recognise and to which the clergy are engaged. At their ordination, and by the terms of their license, this is implied.

When in my circular I speak of 'the rule' of the Church in this diocese, I refer to that custom or uniform practice which has heretofore prevailed. My answer to one who desires a change and seems to be contentious about it is, 'We have no such custom, nor has the Church at home.'

I feel persuaded that neither the edification nor the peace of the Church would be promoted by an interchange of pulpits, and that we should lose rather than gain in these respects. I consider also that our congregations are to be protected. At present the subscription of the clergy and the license of the bishop afford some guarantee that the doctrines of the Church of England will be taught, and this would be wanting if strangers might be introduced at the discretion of the incumbent.

My own practice has been misapprehended. I have officiated in a Presbyterian and in a Wesleyan place of worship, and occasionally on Goldfields, or in the interior in 'Union Churches' as they are termed. In these buildings the Church of England either had a right to hold service by agreement at the time of building or permission

to use them for a Church of England service had been obtained. For the time being they were so used, and in every case the service of the Church of England and not that of the denomination to which the building belonged was the service which was held.

Early in the month of January, 1876, the Bishop and Mrs. Barker again withdrew for some weeks to the western mountains, paying also, while there, a short visit to the Bishop of Bathurst. The period of their stay in those parts was, however, brief, and they returned to Sydney on the 24th of February, as important diocesan and other business there required the presence of the Bishop. To this he was giving himself with his characteristic diligence and steadfastness, when it pleased God to lay upon him the sorest affliction which one possessing such a tender and loving spirit as his could be called to bear—the death, after only six days' illness, of his beloved wife.

On the eighth day after they had returned from the mountains, Mrs. Barker began to feel very unwell, and passed a restless night. As the symptoms increased towards the evening of the next day, medical advice was sought, and when the doctor came he pronounced the case to be one of erysipelas. For a day or two she appeared to be going on favourably under the treatment adopted, and the Bishop was enabled to fulfil an engagement to preach on Sunday morning at the cathedral. Upon his return she seemed to be somewhat better, but the night was one of suffering and restlessness. Still, when the doctor came on Monday, he thought her doing well. A second physician was called in, and

it was not until Wednesday that the case presented such alarming symptoms as to create serious doubts as to her recovery. The progress of the disease became then more rapid. On Thursday morning, the 9th of March, when the doctors came, they saw that they could give but very faint hope of improvement, and in the afternoon it was evident that she would not survive through the night. At 10.20 that evening, shortly after the Bishop had commended her in prayer to God—those who had ministered to and watched over her kneeling around—her breathing became more and more difficult, then one convulsive effort, the mortal strife was over, the spirit fled to the bosom of Him who had redeemed her with His blood. ‘It was,’ the Bishop wrote, ‘a truly peaceful end, and became her life—so quiet, so Christian, so peaceful, but ever decided on the Lord’s side.’

Throughout those six trying days and nights her mind was kept—except when wandering through fever—in a calm and happy state, ‘resting in the Lord.’ No impatience, no complaining, no disquietude of spirit, but submission, trust, and confidence in His promises and in His salvation. ‘I am going home in the best sense.’ And as she thought of that bright and blessed land, she named many who had gone before whom she expected there to meet in joy and felicity, and one who would follow her. She was much also in prayer. She prayed specially for ‘the missions’ which were about to be held at Paddington and in Bathurst, and for the clergy who were to take part in or were associated with them. She was so anxious that they all might have an

abundant blessing. Many others also were on her heart, for whose salvation she was anxious, of whom she made mention. Her end was thus in happy consistency with the life she had led, since in her youth she gave her heart to the Lord. Happy in Him, loving to all, longing for their salvation, and zealous for the glory of God her Saviour, she was a bright example of the power of Christian faith to elevate and expand the soul, and to create in it foretastes of the joys to come.

As soon as the sad event was announced to the public on the following morning, a deep and widespread feeling of sorrow was felt for the loss of one who, since her arrival in the colony with her husband twenty-one years before, had, by her consistent Christian life and conduct, proved herself so worthy of the love and esteem of the Church, and to this was added a feeling of genuine sympathy with the Bishop in his great bereavement. Persons of all ranks and conditions in the social scale gave expression in various ways to these feelings, and thus showed their anxiety to soothe the spirit of their mourning Bishop. The funeral, which took place on Saturday afternoon, the 11th of March, was an evidence of this. A very large assemblage of persons, representing all classes of citizens and various religious denominations, presented themselves at Bishops court to pay the last tokens of respect to the memory of the deceased. The funeral cortege left the house at four o'clock. About fifty of the clergy of the diocese, by the Bishop's desire, preceded the hearse, which was without plumes. The coffin was of plain varnished cedar. The carriages

of the Governor and of the Roman Catholic Archbishop, Dr. Polding, formed part of the procession, which, as it approached St. Jude's Church, was joined by the children of St. Jude's Sunday School, Mrs. Barker's special class leading, and also by the pupils of the Clergy Daughters' School, over which she had watched with unceasing care from its beginning.

On the following Tuesday a meeting of as many of the clergy as could be collected at so short a notice was held in the Church Society's House for the purpose of expressing their sympathy with the Bishop in his deep affliction. Twenty were present, while many others who were unable to attend wrote to express their full concurrence in the object of the meeting. The chair having been taken, by request of the clergy, by Canon Allwood, and prayer offered by him, he explained in words of affectionate regard for the Bishop, and sympathy with him in his heavy trial, that they had met to consult together as to the most appropriate way of testifying the kindly feelings of the clergy towards their Bishop, and their desire to do something, however inadequate it might be, to alleviate the burden of sorrow which now weighed so heavily upon him.

Two resolutions were adopted: one, that an address of condolence should be presented from the clergy with as little delay as possible; another, that the most suitable way of showing the respect of the members of the Church of England to the memory of the late Mrs. Barker would be by the completion of the endowment of the Clergy Daughters' School, of which she had been the foundress, and that the

Bishop's sanction should be asked to initiate a movement to that end. In the event of his sanction being given, a number of the clergy were named as representatives of their brethren to co-operate with the laity in carrying out the objects. The address, which was unanimously agreed on, was as follows :—

MY DEAR LORD BISHOP,—We, the undersigned clergy of your diocese, desire, as early as possible after the bereavement with which it has pleased God to visit you, to approach you with the expression of our respectful sympathy and affection.

Into the particulars of the great loss which you have sustained, and your deep sorrow, we would venture to intrude no further than to say we feel assured that they are shared by the diocese at large.

The good part which Mrs. Barker has long taken in the great work to which in the Providence of God your lordship has been called, her loving interest in the welfare of the whole flock over which the Holy Ghost has made you overseer, her sympathy with all in their joys and sorrows, and especially her fostering care of that Institution which, under the blessing of God, owes its existence and its success to her untiring efforts and supervision—the Clergy Daughters' School—will long make her memory dear to the people of this country.

That the God of all consolation may sustain you under your great trial is the fervent prayer of

Your lordship's faithful and attached Clergy.

Such an address from the body of the clergy was most acceptable to the Bishop, and very beautiful was his acknowledgment of it :—

Bishopscourt, 15th March, 1876.

MY DEAR FRIENDS,—I thank you very much for the kind expression of sympathy which I have received from

you in the address presented to me by the Rev. Canon Allwood.

My loss is very great, and the burden of care which was so cheerfully shared by my beloved partner seems at times to be more than I can bear.

The consideration of her unutterable joy in the presence of the Lord, and your prayerful sympathy, greatly help me in this time of deep affliction, and though my heart can never be satisfied till the day of our reunion, my faith in the true Word of promise does not fail, and I believe that out of this great sorrow great blessings will arise, and that for you and for me the peaceable fruits of righteousness will spring forth.

I humble myself under the loving correction of a heavenly Father, and desire to learn the lessons which He vouchsafes to teach.

For many of you, my dear brethren, in the last days of the life now closed, there went up to the Throne of Grace prayers, intercessions, and giving of thanks. May they be abundantly answered in large supplies of the spirit of grace, to our increased devotion to our Master's work, and to the salvation of many souls through the knowledge of our Lord and Saviour Jesus Christ.

I remain, my dear Brethren,

Faithfully and affectionately yours,

F. SYDNEY.

To the Rev. Canon Allwood and the Clergy signing
an Address to me on the occasion of my dear
wife's removal by death.

The proposal to testify the respect of the members of the Church of England to the memory of Mrs. Barker by completing the endowment of the Clergy Daughters' School, which she had commenced, and towards which she had succeeded in raising about 3000*l.*, met with his warm approval and gratitude. In a letter to Canon Allwood, who had conveyed to

him the resolution of the clergy, he said, 'Nothing more gratifying to me could have been suggested, and I am very grateful for the proposal.' Having received this sanction to their proceeding, the committee of clergy appointed at the meeting before mentioned, invited the laity to join them. The matter was taken in hand with much warmth of feeling and sympathy on their part, and the sum of 2000*l.*, which was required to raise the endowment to the amount aimed at by Mrs. Barker, viz., 5000*l.*, was willingly contributed. Subsequent additions, it is understood, have brought it up to 5600*l.*

Only those whose privilege it had been to know the oneness of thought and aim and purpose which subsisted between the Bishop and his wife, could realise the desolation of that sorrow which he was now called to bear, and how hard it must have been to bear it. But how sufficient was the grace given by the all sympathising Redeemer to sustain him under the burden was evident from the meek and submissive spirit which he manifested. On Sunday, the 19th of March, with no small effort he preached in the cathedral, taking for his subject the danger of fainting in the day of adversity, and the remedy against it. In speaking of the remedy, as to be found in Christ and His promises, grasped by faith and applied to the soul's special need, he spoke thus with allusion to his own trial.

Let me add my testimony to the truth of that which the Word of God declares. I can also say that the 'strength' thus imparted is not 'small,' it is proportioned to the day. In itself the burden is heavy, but with Him as a true yoke-

fellow it becomes light, not by being removed but by reason of the strength He gives enabling us to bear it. He giveth power to the faint, 'and to them that have no might he increaseth strength,' imparting it by means of His Word, carried home to the conscience by the Holy Spirit's influence in answer to prayer.

The teachings of His Word are not difficult to discover, what we require is the heart to apply them. We do this when we place ourselves before Him as His creatures. 'We are the clay, Thou art the potter.' Shall the thing formed say unto Him that formed it, Why hast Thou made me thus? We place ourselves in the presence of the Judge of all the earth, 'shall He not do right?' Shall we impugn His wisdom, equity, and goodness? Shall a living man complain if His judgments inflicted in righteousness are loving corrections? Shall we forget that He is our Father, who pitieth His children?

We look back upon the love wherewith He has loved us in His Son, and with the Apostle conclude that He who spared not His own Son, but gave Him up for us all, will with Him also freely give us all things. . . . We look within and we see much that requires to be purified. Shall we repine because He places us in the furnace, and sits as the refiner of silver, that He may cause His own image to appear? If the Son learned obedience by the things which He suffered, can we expect to be exempt from the same needful discipline? If the head must needs suffer, shall not the members bear their part, and fill up that which is behind of the afflictions of Christ in their flesh for His body's sake, which is the Church?

Are we to be so bowed down by the grief we feel as to be unable to look up and to look around for all the surpassing consolations of God's providence and grace? Shall we be unmindful of the great blessing of a happy union during so large a portion of life's way, of the fellowship in aim, in work, and the entire oneness throughout a life which in its later period involved much self-denial, yet was so bright in the consciousness of being permitted to do

something for the Lord, as to be a life of happy usefulness? Shall we not gratefully reflect upon the painless illness, the peaceful end, the abundant entrance into the presence of the King, and the blessed hope of an eternal union before the Lord? Shall we be unmindful of the Throne of Grace to which in our time of need we have free access, and where we meet with the sympathy of Him who is touched with a feeling of our infirmities? To these must be added the tender kindness and deep felt sympathy of many friends, the testimony so freely given to the worth of one who is gone, the prayers so universally offered for him who remains. These are the Lord's mercies, renewed day by day, and possessing them, we gratefully acknowledge that in this our day of adversity the strength which He giveth is not 'small.'

My dear brethren, I invite you to the consideration of this subject, with no other view than that you may enjoy the happiness of such a life as I have shared, and the peace of such a death as I have seen.

Thus upheld and strengthened by the grace and promises of God, the Bishop was enabled to apply himself to his official duties in the day of adversity and sorrow, and to discharge them with his accustomed fidelity and zeal.

CHAPTER XIV.

1876-1879.

Session of Diocesan Synod, 1876—Visit to North Queensland—Preparations for General Synod—General Synod, 1876—Week of Prayer—Session of Diocesan Synod, 1877—Departure for England—British Syrian Schools—Tour in Syria and Palestine—Arrival in England—Appointment of Principal of Moore College—Bishop of North Queensland—Marriage of Bishop of Sydney—Return to Sydney—Session of Diocesan Synod, 1878—Religious Instruction in Public Schools—Provincial Synod—Arrival of Bishop of North Queensland—Session of Diocesan Synod, 1879—Primary Education, Bishop's Views—Resolutions of Provincial Synod, 1879—New Public Education Act.

THREE months before the occurrence of the sad event mentioned in the last chapter, the Bishop had notified to the clergy his intention to hold a Confirmation throughout the diocese during the year 1876, and he had fixed April the 24th for its commencement. This arrangement was carefully adhered to, and in accordance with his usual practice, Sydney and the suburbs were taken first, then the County of Cumberland, and the more distant parts of the diocese later in the year. In the months of April and May confirmations were held in forty-one parishes, and thirteen hundred and ten persons confirmed.

In the month of June the annual session of the Diocesan Synod was held, and several important matters were dealt with, upon which with the Standing Committee he had bestowed considerable attention. One of these, the Presentation Ordinance, has been already mentioned. Another was an ordinance for providing pensions for superannuated clergymen. This was passed after very full discussion, and having received his assent as president, became a law of the diocese. Under the provisions of this ordinance, a fund was commenced shortly after, which has since been largely augmented by the donations of the laity, and promises at no distant period to be sufficient to supply subscribing clergymen upon their retirement from active service with pensions, varying in amount according to the periods during which they have been subscribers.

The time had now arrived when the Bishop felt that another and more strenuous and a final effort should be made to accomplish the formation of the See of North Queensland. With a view to bring this about, he resolved to pay a visit to each of the principal towns of that district, and by observation and conference with the residents in them to ascertain their actual condition, their spiritual wants, and their wishes in regard to the bishopric. This purpose he carried into effect in the months of July and August. Leaving Sydney on July the 4th, accompanied by the Rev. Stanley Howard as his chaplain, he arrived at Brisbane on the 6th, hoping there to find Bishop Hale and to confer with him before he proceeded to the north. The bishop was, however, absent on a long journey, from which

he was not expected to return for some time, and, therefore, after a day's detention, the Bishop of Sydney set out for the northern ports in one of the coasting steamers.

The first place reached was Bowen, a small town with about one thousand inhabitants. It is described in the Bishop's journal as 'beautifully situated, having a semicircular beach with fine sand, the houses built upon the shore, ranges of hills of various forms, distant mountains, and a fine open bay.' Here he landed, and was gladly welcomed by the clergyman and his people. A notice was soon circulated through the town that Divine service would be celebrated that evening, and at the hour notified a good congregation had assembled. The next morning a Confirmation was held, when a number of young persons, who had been under careful preparation by the clergyman, received the imposition of hands. In the evening a second service was held, at which the Bishop again preached, and after the service a public meeting, at which he laid before the people his views regarding the projected bishopric. These views met with hearty approval, and a committee was formed to take steps towards raising the necessary endowment.

After being detained by the weather for some days, he proceeded on July the 17th to Ravenswood, the next settlement in his route, visiting Inkerman by the way. At Ravenswood he preached, consecrated the Church of England portion of the public cemetery, and held a public meeting on matters of local Church interest. After replying to an address

of welcome which had been presented to him upon his arrival, he spoke to those assembled upon several matters which concerned the spiritual welfare of the district. One was the necessity of having a resident clergyman, but this he pointed out could not be accomplished unless due provision was made for his maintenance by those to whom he ministered, supplemented as it might be from another source. The Sunday School and the home training of their children were two other topics upon which he dwelt, the former of which was rendered all the more necessary by the purely secular system of public education which existed throughout the Colony of Queensland. The formation of the northern diocese and the creation of an endowment as a preliminary step were then dwelt upon, and urged by those arguments which have been already stated in other parts of this memoir. At the close of the meeting, resolutions were passed unanimously approving of the erection of the northern portion of Queensland into a bishopric, and appointing a local committee to co-operate with others in raising the endowment. Another committee was also appointed to take steps for securing a stipend for a resident clergyman.

Ravenswood being left, Sunday, the 23rd of July, found the Bishop at Charters Towers, where he spent two days. Here and at Milchester, an adjacent township, he preached on Sunday, and on Monday held a meeting with reference to the proposed bishopric. His proposals met with a similar reception to that accorded to them in the places

already mentioned. From Charters Towers he proceeded to Townsville, and remained there a week. During this time he was fully occupied with various matters which called for his attention. One of the first was the bishopric. With reference to this, a meeting was held on the day after his arrival, and similar action taken to that adopted in other places. A commencement was in like manner also made of subscriptions towards the endowment fund.

On Saturday, the 29th of July, a site for the residence of the bishop was examined, and a Confirmation held in the afternoon; on Sunday he preached in the morning, and administered the Sacrament of the Lord's Supper to fifty communicants; and he preached again in the evening. On Monday evening service was held in the church, at which he again preached, and on Tuesday a committee meeting was held regarding the parsonage land and procuring subscriptions to the bishopric fund. The site for an episcopal residence was also further examined, and taken into consideration.

Through the non-arrival of the steamer from the south, the Bishop was unable to leave Townsville until late on Saturday evening, so that he did not reach Cooktown until August the 7th. On landing, he was met by a Church of England deputation with an address, and conducted to the Parsonage, where he and Mr. Howard remained during their stay. After a visit of two or three days, during which a Confirmation, and services in the church, and a public meeting in reference to the bishopric, were held, the Bishop left by the

returning steamer for Sydney, having accomplished the purpose of his visit and obtained much personal knowledge of the people, their condition and circumstances, and having ascertained how gladly they would welcome a bishop of the Church to care for their spiritual interests.

Sunday, August the 13th, was spent at sea, and was marked by two services on board the steamer, which were attended by the steerage passengers and the crew, as well as by the passengers in the saloon. The Bishop preached in the morning upon the Parable of the Prodigal Son, and in the afternoon upon the Disciples in the storm upon the Sea of Galilee.

On Wednesday the steamer reached Brisbane, where the Bishop of Brisbane was waiting to take the Metropolitan and Mr. Howard to Bishopsbourne. The two bishops had much interesting conversation upon the visitation which the Metropolitan had just made of the north, and Bishop Hale was quite prepared to accede to the proposed division of his diocese, and to the sum of 1000*l.* being given to the new bishopric fund. In the evening the Bishop of Sydney again embarked to resume his voyage, but in consequence of a thick fog, the steamer was unable to proceed until the next morning. The tide, however, which would have carried the vessel over the bar had been lost, and it became necessary to anchor at the mouth of the river until the afternoon, and then adverse winds made the passage so rough and tedious, that it was not until four o'clock on Sunday afternoon that the wharf in Sydney was reached.

Upon landing, the Bishop had the great pleasure of finding his sister-in-law, Mrs. Auriol Barker, and her daughter, awaiting him. They had but a short time before arrived from England by the mail steamer from San Francisco. The steamer, in consequence of sickness on board, had been put into quarantine, and they had been released only two hours previous to the Bishop's arrival. He returned with them to Bishops court, thankful to have their society and sympathy in the great sorrow which had befallen him.

Soon after his return from Queensland, the Bishop began to prepare for the second session of the General Synod, which, after consultation with the bishops of the province, he had summoned to meet in Sydney on the 3rd of October. This was a year earlier than in the ordinary course it would have been assembled. But there was a sufficient reason for this in his contemplated departure for England to attend the Pan-Anglican Conference of Bishops at Lambeth in 1877, to which he had been invited by the Archbishop of Canterbury. And it was provided in the constitutions that, while the General Synod must meet once in every five years, it might meet oftener if necessary. Much of the month of September was occupied with the requisite preparations for this meeting, and for the conduct of the business which would be then brought forward.

The Synod met on the day appointed. Nine bishops of the province attended the session, the Bishop of Adelaide arriving on the third day. Two of the provincial bishops were, however, absent, the

Bishop of Melbourne, who was in England, and the Bishop of Perth, Western Australia. Clerical and lay representatives from ten dioceses were also present. Morning service was celebrated with Holy Communion in the cathedral, and a sermon preached by the Bishop of Newcastle, founded upon the text, 'Bear ye one another's burdens, and so fulfil the law of CHRIST.'

The Synod assembled for business in the afternoon, when, after prayers and calling the roll of members, the Primate delivered an opening address. One of the topics to which he adverted, and upon which he dwelt at some length, was the controversy which, as has been already mentioned, had arisen with regard to the relation which the Diocese of Sydney bore to the other dioceses of Australia and Tasmania, and which he himself bore to the bishops of those dioceses. He did this, however, in a conciliatory tone, and gracefully welcomed the action of the Melbourne Church Assembly in suspending the operation of the Act which had been the moving cause of the discussion, as opening the way to a solution of the ecclesiastical difficulty which had arisen. And the effect of the tone of the Bishop's remarks was seen in the discussion which followed, and in which a similar spirit was conspicuously displayed.

With reference to the proposed See of North Queensland, to which he also drew the attention of the Synod, he was anxious that the proposed Determination upon rules for the formation of new dioceses should be at once passed, in order that it might be applied to the formation of the projected

see. In urging this upon the Synod, he was able to inform them that in his recent tour he had ascertained the wishes of the members of the Church of England in the territory which would be affected by it, who had in various places promised liberal help towards the endowment, that the S.P.G. had made a grant of 400*l.* per annum, and that 4000*l.* had been promised from other sources, which there was reason to believe would be still further increased. His first consideration was for the resident members of the Church of England in the area which the diocese would include, but there was also a large Chinese population, amongst whom mission work might be carried on, as well as amongst the South Sea Islanders (called Kanakas) and the Aborigines.

It was necessary that the constitution which had been adopted in the first session of the Synod should now be ratified, and this was the first act of the present Synod before entering upon general business. The Synod then applied itself to consider the Determination upon rules for the formation of new dioceses, which, after full deliberation and discussion, was passed. Other matters engaged its attention during several days, into the particulars of which it is not necessary to enter. The work really done may perhaps be best estimated from the following observations of the Primate in closing the session. He said :—

Most of our time has been passed in the discussion of two important principles, which relate to our union with the Church at home and with each other. My great desire is for union in both directions, that we may be regarded as

a branch fair and fruitful of the parent stem. In this we are all agreed. Our differences of opinion have reference to the nature of our relation and to the best manner of its being preserved.

The results of our present session are apparently less than we might have hoped they would be, but they are still of the highest importance. We have not done some things which we should afterwards have regretted, and what we have done tends to the completion of our work. We have filled up the vacancies in the Committee of Appeal, which will now proceed to make rules for regulating its proceedings. We have reappointed the Executive Council of the Board of Missions, and placed at its head a bishop known for his sympathy with and his successful efforts in behalf of the aborigines. We have passed a Determination for the formation of other dioceses, a measure which was generally needed, and have discussed the principles upon which a tribunal for the trial of bishops should be formed. Upon the question of the Metropolitan's relation to the bishops of Australia and Tasmania, much information has been given, and the calm consideration of such statements as are contained in the address of the Chancellor of the Diocese of Sydney (Canon Allwood), cannot fail to impress the mind with the conviction that the claims of the Metropolitan Diocese of Sydney are not lightly to be set aside. While saying this, I do not regret that no more decided action has been taken than the proposal to refer the consideration of the subject to the authorities at home.

I think this session has served to justify our claim to the character of a wise and judicious council. Our maxim has been '*quieta non movere.*' We have upon some points abstained from movement, and where we have proceeded to legislate, we have only done that which our constitution permitted us to do, and which the necessities of the Church imperatively call for.

Before the close of the last day's proceedings (October 13th), an address of sympathy and con-

dolence from the Synod was presented to the Primate by the Bishop of Adelaide, the members all standing. It was as follows :—

MY LORD,—We cannot separate without expressing not only our sense of your great kindness, courtesy, and forbearance as our President, and your liberal hospitality to us as individuals, but our sympathy with you in the great bereavement under which God has so graciously supported you. Great as is the loss of your beloved wife to the wide circle of her friends and to the diocese over which your lordship presides, you and they do not stand alone in your sorrow, but the loss is felt in the remotest parts of these colonies, to which we and others were able to carry home the remembrance of her devoted piety, her untiring benevolence, and the clear good sense, which enabled her to give effect to the wishes of a sanctified and generous heart. We rejoice, however, to know that your loss and ours is her infinite gain, and that you are numbered amongst those to whom all things, even those which seem most bitter, work together for good. We pray God to have you in His holy keeping for ever and ever.

Signed, on behalf of the Synod,

AUGUSTUS ADELAIDE.

Shortly after the prorogation of the Synod, the Bishop devoted himself to the completion of the annual confirmations. Between the 24th of October and the 12th of December he held twenty confirmations, chiefly in the southern and coast districts. An ordination followed on the 21st of December.

Unusually large congregations assembled in the Sydney and suburban churches on Christmas Day and New Year's Eve. It was noticed also that there was an increased number of communicants, and it seemed as if this year of deep sorrow to the chief

pastor of the diocese had brought an increase of spiritual blessing to those over whom he was placed.

The year 1877 was commenced with a week of special prayer, by an arrangement which received the Bishop's full approval. It was preceded by an aggregate meeting from the city parishes on Saturday, the 30th December, 1876, over which he presided, and was intended to be preparatory to parochial meetings which were to be held in the week following. Special intercessory prayer for blessings which the Church needed was the object, and in those parishes which responded to the invitation there was a gratifying attendance from evening to evening. These meetings were followed by another aggregate meeting on Friday, which was also largely attended.

Looking forward to his proposed departure for England in the month of March, it was the Bishop's desire to provide, as far as possible, against any inconveniences which might arise from his absence. And with this intention he anticipated the usual time for holding the session of the Diocesan Synod, that the business required might be dealt with before he left, and that he might have the opportunity of meeting the representative body of the diocese, and bidding them farewell for a season. In the address with which he opened the session on the 27th of February there are one or two passages which appear worthy of special notice. The first has reference to the training of the clergy:—

The increased number of students (at Moore College)—at present fourteen—and the indisposition of the excellent Principal, make it absolutely necessary that additional

assistance should be provided, and I am thankful to have secured the services of one so well qualified as I know the Rev. George Sheppard to be, whom I have appointed Vice-Principal. Three of the students are members of the University of Sydney, and I shall be glad when we are in a position to require that all candidates for the ministry in this diocese shall have attained a degree before proceeding to Moore College.

The concluding sentence in this passage is an additional testimony to others which have been already given of the Bishop's strong desire to secure for his diocese a body of well-cultured clergy, while together with general culture he felt strongly the necessity of such a course of theological and pastoral training as would qualify them—so far as this could be effected by human means—to become efficient pastors and teachers of the Word.

The following passage occurs in a later part of his address, where he is defending the Church in Australia against charges which in certain quarters had been made against her:—

I make no claim to be the author or prime mover in the progress which the Church of England has made in Australia, but I am fully persuaded that it has been as rapid and as satisfactory here as in any part of the world. That much remains to be done no one feels more strongly than I do, but no change of policy, such as the subordination of diocesan to general synods, will remedy the prevalent evils nor supply existing wants. The great want is of men—men of God, educated men divinely taught, mighty in the Scriptures, and men of much prayer, men who love the Saviour and the souls of men, men who are true, whole-hearted members of the Church of England, Reformed and Protestant, and faithful to the order and discipline of their

Church, men of a missionary spirit, not seeking their own things of earth, but the highest things of GOD and CHRIST for themselves and others.

On the last day of the session it was unanimously resolved by the Synod to present to the Bishop a valedictory address in the prospect of his departure for England, and it was intended that this address, prepared by a committee, should be presented at the close of the proceedings. The Bishop, however, was prevented from attending on that day; and the Dean, as Commissary, was, therefore, requested to present the address in the name of the Synod at the valedictory service in the cathedral on the day of the Bishop's embarkation. This service, which was held on the 13th of March, was largely attended, and at the close the Dean presented the address, as requested. The Bishop then took his departure, accompanied by his sister-in-law, Mrs. Auriol Barker, and her daughter, bidding an affectionate farewell to large numbers, who sought the opportunity of wishing him Godspeed.

Instead of proceeding direct to England, he took the opportunity to visit Syria and the Holy Land on the way. From Port Saïd, therefore, he and his party, having been joined by a nephew, Mr. Auriol Barker, from England, proceeded by a steamer to Beyrout. The next morning they were off Joppa at six o'clock, and would have landed had it not been represented to them that the heavy swell, which was increasing, might prevent their return to the ship.

On Tuesday, May 1, they reached Beyrout—

'looking very beautiful, as spread out on the rising ground along the shore; the form and colour of the houses, with small patches of white, green mingled amongst them, looking very lovely,'—and were met and taken on shore by an English gentleman, Mr. Mott, who, with his wife, resided in a handsome villa, built on the summit of a hill, from which there was a delightful view of the bay and of Mount Lebanon. Here they were most kindly and hospitably entertained during their stay. Mr. and Mrs. Mott had devoted themselves to the work of superintending and (in part) sustaining the British Syrian Schools, which had been established in 1860 by Mrs. Bowen Thompson, Mrs. Mott's sister, under remarkable circumstances.

There had been fearful massacres of the Christian population by the Druses and Turks, which deluged the Lebanon with the blood of thousands, from 'seven to seventy,' as ran the watchword of those fierce and merciless foes. Upwards of five thousand *men* were slain in Syria, and the distracted widows and orphans fled for refuge to Beyrout. When these atrocities were reported in England, Mrs. Bowen Thompson, herself a widow, whose earlier married life had been spent in Antioch, where, besides acquiring some knowledge of the Arabic language, she had taken a warm interest in promoting elementary schools for the oppressed females of Syria, was impelled by the strongest desire to go out and help them. Though in weak health, and physically unfit for such an undertaking, she went single-handed, believing that God had called her to this work, and upon her arrival at once commenced

her labours. The first thing she did was to open an industrial refuge for thirty women and sixteen children. In less than a week the number increased to two hundred. Her object was to help them to provide for their temporal wants, but while doing this she purposed also to impart to them the knowledge of Him whom to know is life eternal. She next established a laundry, which the English admiral and the officers of the fleet encouraged and helped by sending all the ships' linen to be washed there. The Relief Committee supplied her with needlework for the women, by ordering some hundreds of wadded jackets for the mountains. And thus the mission grew from day to day. And such were the effects produced in a short time, that even Syrian ladies of aristocratic families, touched by the sympathy and energy of this Christian lady, came asking for work, and entreated that their children might be admitted into the schools. Fresh rooms were added to the building. Stables and out-buildings were fitted up for the purpose, and yet they were not sufficient. There were eight schools with four hundred children in Beyrout alone, in which the truths of the Gospel were daily taught. An infants' school was added, and the cry went up for similar women's and girls' schools from different towns and villages of the Lebanon. It is stated in a paper published in the year 1878 by the managers of the British Syrian Schools that there were then thirty schools in Beyrout, Baalbec, Damascus, Tyre, and the Lebanon, with about three thousand scholars, many mothers' classes, and Mohammedan women's Sunday Bible classes, schools for the blind, Bible

women, Harem visitors, Scripture readers, and about seventy native teachers.

The chief object which the Bishop of Sydney had in going to Beyrout was to make himself personally acquainted with this remarkable work, and the day after his arrival he visited the schools. He was deeply interested in what he saw and heard, and in a letter which he wrote to Sydney, dated July 26th, 1877, he gave the following account of them :—

The total number of pupils is 2600, for whom there are about fifty teachers. There are schools for girls, boys, infants, and blind ; ragged schools for day scholars ; a Jewish school ; one in the Maronite Quarter ; another for Moslem girls, into which I was the first male visiter admitted, the elder girls covering their faces. These schools are all in Beyrout and the suburbs ; the others are in the country, in the Lebanon, at Damascus, Baalbec, and Hasbeiejah.

These schools are a great blessing to the country. *A thoroughly Christian tone* pervades the teaching. They raise the social condition of the women. They prepare for the missionary, who finds his way to the parents through the children. The American mission is strong in the country, and one of the missionaries assured me that the Bowen Thompson schools had been of incalculable service. That work is carried on as a labour of love by Mr. and Mrs. Mott and others, who devote their fortune and much personal labour to the great object of winning souls to CHRIST. It was a very pleasant sight to see this work, and a privilege to encourage these excellent labourers.

In the same letter the Bishop thus speaks of the tour made by himself and his companions in other parts of Syria and Palestine :—

From Beyrout we went to Zachleh, in the Lebanon, and stayed with the teachers of one of the schools. In the evening we had an open-air service, at which three hundred adults were present, while I addressed them (through an interpreter—one of the American missionaries) on the story of the Syro-Phœnician woman. Some of them afterwards appealed to me to send an English clergyman.

We went from thence to Baalbec, famous for its magnificent remains of temples of Baal and the Sun. They are of stupendous size and finely situated. Here also in the evening I addressed about fifty native Christians.

We next visited Damascus, the oldest and one of the most beautiful cities in the world, still retaining all its Oriental characteristics, unaffected by modern innovations. Here also a mission and schools are vigorously at work. I preached in the Church Missionary Society's church on Sunday, and was assisted by two English clergymen on their travels. I also addressed a congregation of native Christians in connexion with the American mission, and told them something about Australia—a country of which very few know anything at all.

The great Mosque of Damascus is one of the most celebrated of the Mohammedan shrines. It was once the Church of St. John. It contains the tomb of Saladin and other Moslem heroes. We were five days at Damascus, and returned to Beyrout for one day, and sailed from thence to Haifa, on the south side of the Bay of Acre, and close under Mount Carmel.

Here our tents and horses met us, and our Palestine tour began. We went up Mount Carmel in the evening, and the next day travelled along its base in the plain of Acre, then ascended it again up the eastern extremity where Elijah's sacrifice was offered, and crossing the plain of Esdraelon, and toiling up a secluded valley, we reached Nazareth. It is surrounded by hills. The inhabitants are principally Moslem, some Greek and Latin Christians, but no Jews. We remained over Sunday. There is a

Church mission here, and a beautiful church, in which I preached.

The following day we went by Cana to Tiberias, by way of Tabor, and thence to Samaria (Sebaste), to Nablouse (Shechem), Sychar (Jacob's Well), Bethel, and Jerusalem. We remained six days in the Holy City—days full of deep interest. The Dead Sea could not be visited, owing to the disturbed state of the country. We had, however, a beautiful view of it, and of the course of the Jordan, and of the 'purple wall' of the mountains of Moab, from Scopus, one of the hills near the Mount of Olives.

We left Jerusalem for Jaffa, and slept at Ramleh by the way. Many places famous in sacred story were passed by us in our journey, which I cannot do more than name, *e.g.*, Endor, Nain, Shunem, Jezreel and Dothan, Mizpeh, Shiloh, Ramah, and Gibeah of Saul.

The following interesting extract is taken from the Bishop's journal:—

June 2nd.—About three miles from Joppa we passed through the village of Beit Dejon, the Arabic for Beth Dagon, the house of the Fish God of the Philistines. A series of houses, villas, orchards, orangeries, and the rich verdure produced by abundance of water, mark the approach to Joppa. The water is raised by a machine worked by a mule. A cogwheel, which turns a larger one, over which a rough rope made of branches carries a succession of buckets, and as these come to the surface they empty themselves into the reservoir by which the garden is supplied.

Joppa was reached at 9 a.m. We went to the 'Jerusalem' Hotel, kept by a German in the German settlement. The Rev. Mr. Hall of the C.M.S. came to see me. He and his wife are here for twelve months. He is an excellent, devoted man, and has charge of schools here and at Ramleh and Lydda.

After settling with Hani, our dragoman, and making some presents to the men, we rode to the place of embarkation. The gate of Joppa is very old, and the town itself very picturesque. The only protection for boats is a reef of rocks running parallel to the shore, within which boats and small vessels can move up to a wharf. In bad weather it is very dangerous, and many lives are lost. We got safely away under Hani's charge, and soon found ourselves on board Lloyd's Austrian steamer.

Thus ends our Syrian and Palestine journey, in which we have had many mercies, being preserved from all evil, able to carry out all our plans (except visiting the Dead Sea), receiving the greatest kindness and attention everywhere. The *reality* of the places and persons of sacred Scripture is, I think, one of the most interesting subjects of reflection. How different is the conception one forms of Carmel, Nazareth, Tiberias, and Jerusalem, while simply reading of them, from the real image of the mountain, the hills, the lake, and the city, when one has seen them!

By the Austrian steamer they reached Port Saïd on the morning of the 3rd of June. It was Sunday, and a service was held at the Consulate by the Bishop, assisted by the Revs. Knox-Little and Murray. The next day they resumed their voyage to England by the P. & O. Company's steamer *Surat*, and arrived at Southampton on the morning of Sunday, the 17th. Many warm friends gathered round the Bishop when he reached London on the 21st, to offer him their affectionate greetings and hearty welcome.

It will be readily understood that the lively interest in the British Syrian Schools which had been produced by his visits to Beyrout, Damascus, and other places, and his personal inspection and

examination of them could not cease on his arrival in England. He felt deeply the importance and value of the work, and was anxious not only for its continuance but also for its extension. He saw how helpful it would become in imparting true Gospel light to Syria, and introducing pure Christianity into districts where ignorance and superstition obscured the true faith, or Moslem intolerance had hitherto forbidden its entrance. Almost immediately after his landing, he therefore began to make known to his friends, and others who were willing to hear, what he had seen and heard, that he might enlist their sympathies and their help, and his efforts were not without success. During the remainder of the year also he continued to avail himself of such opportunities as offered of preaching, holding meetings, and giving addresses on behalf of the schools. The hands of those who were engaged in carrying on the work were thus strengthened, and increased support for it procured. It appeared to him, however, to be further desirable that a Council of Reference, composed of gentlemen of experience and influence, should be initiated to assist with their advice the ladies by whom the affairs of the mission were managed. And towards the close of the year he succeeded in procuring the establishment of such a council.

But the affairs of his own diocese and of North Queensland engaged his chief attention. With regard to the latter, he made an early application to the S. P. C. K. for assistance towards the maintenance of the clergy who were required to labour amongst the people. For his own diocese he also

asked for a small grant of 100*l.* per annum for three years, towards the stipend of a clergyman to act as inspector of the religious instruction in the schools of the diocese, a request which was readily granted.

Later in the year he again brought under the notice of the S.P.G. the proposed bishopric of Northern Queensland. He was now enabled to state more forcibly, from his own observation, the circumstances which rendered the formation of the bishopric necessary, and the desire of the Church of England residents to have a bishop set over them, and also the amount which had been promised by them and others towards the endowment. His statement was received with much attention and consideration.

While thus seeking assistance from the Society, the Bishop was not backward in advocating its claims upon the liberality of Churchmen in some of the principal towns of the kingdom. The large grants which the Society had made to the Diocese of Sydney in times past, and to other Australian dioceses, had been of the greatest service in their days of feebleness, and had helped much in laying the foundations of the Church in Australia.

The Lambeth or Pan-Anglican Conference which had been postponed until the next year, was now fixed for July the 2nd, 1878. And in the month of August, the invitations to himself and the other Australian bishops were sent to him as Metropolitan by the Archbishop of Canterbury, with a request that he would forward them to the several bishops in the Province of Australia. The

date now fixed for this Conference involved his remaining in England longer than he had originally contemplated.

His presence in England proved to be of great advantage to his own diocese, in a matter which was very important to its welfare. In consequence of impaired health, the Principal of Moore College, the Rev. R. L. King, felt it necessary to resign that office which he had held for a period of ten years. During that period he had devoted himself with singleness of purpose and steadfastness of aim to the training of the students committed to his guidance, in such a manner as to render them competent for their office, and faithful ministers of the Church. And of those who had been so trained by him, several had been admitted to Holy Orders, and were filling the spheres to which they had been appointed, with advantage to the Church and credit to themselves.

Upon the receipt of Mr. King's resignation, the Bishop put himself in communication with distinguished men in the English Universities, with a view to the selection of a successor to this important post. And he was happy in finding before the close of the year one who was recommended by Professors Lightfoot and Westcott, and Dr. Corrie, Master of Jesus College, all of whom bore high testimony to his character and attainments. This clergyman was the Rev. A. Lukyn Williams, M.A., of Jesus College, Cambridge. During his undergraduate course he had obtained several prizes and scholarships which were open to the University, and in the year 1875 a first-class in the Theological Tripos. He had also

been engaged in tuition in the subjects wherein he had attained so much distinction. The Bishop was glad to avail himself of the services of one so highly recommended, and whom upon personal acquaintance he judged to be well suited to the position, and Mr. Williams readily accepted the offer which was made to him by the Bishop on the part of the trustees. The appointment was made; but Mr. Williams being unable to leave England for a few months, did not enter upon his duties as Principal until the August term of 1878.

Early in January, 1878, the Bishop began to take more active measures with regard to the North Queensland bishopric. The selection of a clergyman whom the Archbishop of Canterbury would approve as possessing the qualifications required for such a post, engaged his anxious thoughts, and led him to institute many inquiries. Amongst others whose names were mentioned with approval, was the Rev. George H. Stanton, M.A., vicar of Holy Trinity, St. Giles-in-the-Fields, London. And the high testimonies given to his zeal, energy, and consistency of life, his marked ability as a pastor, his Evangelical principles, and the success which had followed his labours in his parish, appeared to point him out as specially fitted for the work which lay before a bishop in that territory. When it was ascertained that he would be willing to undertake the office if he was duly called to it in the Providence of God, his name was submitted to the Archbishop, and after careful inquiry received his Grace's approval. Mr. Stanton was from this time the bishop-designate of the proposed *sée*, but much

remained to be done before he could be consecrated in accordance with the Determination of the General Synod. His consecration took place in St. Paul's Cathedral on St. John the Baptist's Day, when he was presented by the Bishop of Sydney, and solemnly set apart as a bishop in the Church of God, Dr. Maclagan being at the same time consecrated to be Bishop of Lichfield, and Dr. Roberts, Bishop of Nassau. It may be here stated without entering into particulars, that it was deemed expedient in constituting the diocese, to include in it only that portion of Queensland which was north of the Diocese of Brisbane, leaving this diocese in its original dimensions.

On the 22nd of January in this year, 1878, the Bishop of Sydney was married to Miss Mary Jane Woods, daughter of Edward Woods, Esq., of 45 Onslow Gardens, an event upon which the diocese as well as himself might be congratulated, seeing that she possessed those qualities which enabled her to adorn the position which she was thus called to occupy.

The month of July was fully occupied with the Lambeth Conference, after which the Bishop prepared to leave England on his return to the colony, embarking in the Orient Company's steamer *Chimborazo* on September 2nd. He and Mrs. Barker reached Sydney on the 21st October, and were welcomed at a special thanksgiving service in the cathedral on the following morning. After this the Bishop held a reception in the Church Society's House, which was largely attended by the clergy and laity. At this reception the following address signed by nearly every one of the clergy was

presented to the Bishop by the Chancellor of the diocese, Canon Allwood :—

MY LORD,—We, the undersigned clergymen of your diocese, beg to offer our cordial welcome to your lordship and Mrs. Barker, and our thankfulness to Almighty God, who has spared you to return to us with an increase of health, experience, and domestic happiness. It is very satisfactory to us to learn that the main object which your lordship had so much at heart in your visit to England has been accomplished, in the establishment of the bishopric of Northern Queensland, and the appointment of a bishop who seems to be so well adapted to the work to which he has been called.

We earnestly pray that the important deliberations at which your lordship assisted with the other bishops of the Anglican Communion at Lambeth, may be blessed to the edification and enlargement of the Church throughout the world, and in giving new life and energy to the branch of it of which we are members in this land.

In welcoming your return, we take the opportunity of expressing what we feel will be very satisfactory to your lordship, our grateful appreciation of the zeal, courtesy, and constant readiness to assist his brethren, with which the Very Reverend the Vicar-General has discharged the duty entrusted to him during your lordship's absence.

In the month of August, acting under instructions from the Bishop, the Vicar-General had issued notices to the clergy that the Bishop would hold Confirmations shortly after his return. And having now been brought back in safety to his diocese, he began as soon as practicable to carry this intention into effect.

The Diocesan Synod was also summoned to meet on December the 3rd, and on that day the session

began, and was in several respects one of considerable importance. First, in regard to the information which the Bishop gave with reference to his visit to England, he said :—

It had been full of interest to himself, and not without benefit to the Church in Australia. The event of principal importance in which he had taken part, was the Conference of one hundred bishops of the Anglican communion, invited by the Archbishop of Canterbury to meet at Lambeth. Of the proceedings, and the most important questions upon which they had deliberated, and the conclusions at which they had arrived, he gave a deeply interesting account, and very pleasant it was to hear him say that, 'the harmony of the meeting was never disturbed, and the union of spirit was complete.' The establishment of the twelfth Australian bishopric had also been accomplished, and he announced this as a cause for much thankfulness. 'It had been,' he said, 'for some years an object of much solicitude, and he was grateful to Almighty God for his having been enabled to witness its accomplishment.'

Referring to the progress of the Sydney Diocese, the Bishop pointed out,

that there had been a considerable increase in the number of the clergy. The clergy list showed that during the last twenty months eighteen had been added to the previous number, of whom six had arrived from England, eight from other dioceses, and four had been ordained for the diocese. In the same period four had died, and five had left the diocese. The gain to the diocese was, therefore, nine, and these at Christmas would be increased to twelve, the total number being then ninety. The principal churches in Sydney were now provided with curates, eight in number, which would presently be increased to ten. In other respects also, as in the erection of churches and parsonages, Church work had been and was going forward.

It was no doubt much to be desired that the number of the clergy should be still further increased, with a view to the more effectual administration of the parishes in the city and suburbs, and the increase of means of grace. And upon this point an emphatic declaration was made by the Synod in this session at the instance of one of its leading members. But it has always been found much easier to assert this as a proposition, than to give practical effect to the assertion. The colonial youth have not yet been attracted in any considerable number to the ministry of the Word, and other suitable candidates who are not colonial are comparatively few. Various causes have been suggested for this, but whatever the causes may be the fact is undeniable. It may, however, be hoped that in the future, when the claims of Christ's service shall be more fully realised, and the value of souls and the privilege of being engaged in leading them to salvation more highly estimated, the case will be altered. Until these higher motives prevail more widely, and are more forcibly felt by parents and children, the various attractions of other more lucrative professions, or of easier modes of life, will, in all likelihood, prevent any material and proportionate increase in the colonial candidates for Holy Orders.

In this session the first step was taken in the way of a more systematic effort to impart religious instruction to the Church of England children attending the public schools. It was strongly felt that to do this as it ought to be done was more than the clergy, singlehanded, were able to accomplish, weighted as they were with other claims upon

their time. And yet, as the population was increasing and public schools multiplied, there were increasing numbers in these schools growing up without that special Christian teaching which they ought to receive. In the conviction that some further and better provision for this end was required, the following resolution was submitted to the Synod and unanimously adopted:—

That in the opinion of this Synod the great importance of imparting religious instruction to the young in public schools now spread so widely throughout the diocese, renders it necessary that some more effectual steps should be taken for imparting such instruction at the times sanctioned by the Public Schools Act.

As a sequence to this, another resolution was adopted appointing a committee to consider and report to the next session of the Synod the best mode of giving effect to the foregoing. The Synod was adjourned on the 6th of December.

The fourth Provincial Synod was summoned to meet on the 10th, in accordance with the constitutions, and at the appointed hour the Bishop of Sydney and a few other members were present. The Bishop took the chair, but as, after waiting for half an hour as prescribed by the constitutions, a quorum was not formed, he declared the Synod to have lapsed, but at the same time signified his intention to summon it again to meet in the month of July, 1879.

During the first five months of the year 1879 the Bishop was occupied, as much as other duties would permit, in visiting and holding Confirmations

throughout the diocese. He also held two ordinations within that period, one in Lent, the other on Trinity Sunday.

On April 11th he had the pleasure of welcoming the Bishop of North Queensland on his way to the newly-created diocese, and on the next day the Bishop of Brisbane, whose duties as President of the Executive Committee of the Board of Missions had brought him to Sydney. The meeting of the three bishops was gratifying to them all, and not least to him who was as yet an entire stranger to the new conditions under which he was soon to labour.

An opportunity was afforded in the Easter week of tendering to the Bishop of North Queensland on the part of the Church in Sydney an expression of sympathy with him in his work, and prayers for its success. A public meeting in connexion with the Australian Board of Missions, largely representing the laity and clergy, and presided over by the Metropolitan, was held on Thursday evening in that week; and after the proper business of the meeting was concluded, a resolution was proposed and unanimously adopted congratulating the Church upon the appointment of the new bishop, and pledging the meeting to hearty co-operation with him in any missionary work which might be carried on under his direction amongst the Aborigines or the Chinese immigrants in his diocese. And on the day following a large number of the clergy and their wives were invited by the Bishop and Mrs. Barker to meet him at Bishopscourt. In the course of the afternoon Bishop Stanton, at the request of the Bishop of

Sydney, gave a short address to the assembled company referring to the work in which he was about to engage.

The Diocesan Synod met this year on June the 24th. From the statement made by the President, it appeared that three new churches had been opened in country districts and arrangements made for commencing three more; that two previously built had been consecrated, which implied that the cost of their erection had been fully met, as by the rule which the Bishop always observed no church was consecrated until it was free from debt; that in Sydney one of the churches had been enlarged, and another was undergoing the same process, thus increasing the accommodation for worshippers; that in a suburban parish a parsonage had been provided at the sole cost of one noble-minded Churchman, and in the country another mainly by the efforts of the parishioners, but with some aid from the Church Society; that two others had been enlarged, and preparations made for the commencement of two more; that the number of parishes in the diocese was sixty-six, and when the parsonages in progress were completed there would be only four parishes in which parsonages or residences for the clergy were not provided; that two new parochial districts had been formed by subdivision and rearrangement of others; and that the number of the clergy had slightly increased, there being now ninety-two. These matters were noticed as encouraging tokens of progress.

The principal business to which the attention of the Synod was directed was that brought before it

by the Committee on Religious Instruction in Public Schools, which had been appointed in the previous session to consider and report upon that subject. When the report was brought up and received by the Synod, the following method was taken in dealing with it. Certain resolutions were framed, embodying the recommendations of the Committee, which were submitted *seriatim* to the Synod for discussion. In the discussion which ensued they were fully examined and debated, and eventually adopted by the Synod. They were in substance these. The first affirmed the importance of the religious instruction of Church of England children attending the State public schools; that such instruction should be systematic and regular, and that with this view a scheme of religious instruction should be sanctioned and authorised by the Bishop for the use of those who gave the instruction. The second invited the general co-operation of the clergy in the work. The third was in the form of a suggestion that the parishes should be asked to assist in providing pecuniary help. The fourth pointed to the sources to which the clergy might look for aid in giving the instruction required, partly voluntary and partly salaried teachers, both male and female. The fifth appointed a committee to work out the scheme. The sixth recommended the holding of yearly examinations of the scholars to whom the instruction was given, and prizes for proficiency in the subjects taught.

The adoption of these resolutions by the Synod was viewed by the Bishop with much satisfaction, and it marked an important stage in the Church's

arrangements for securing religious instruction to a large number of her youthful members. The Bishop had long felt and had often spoken strongly upon the great importance of imparting to them such instruction, and not without effect. The clergy in some parishes were doing all that they could to supply the want; but now that the Church in its Diocesan Synod had given its deliberate sanction to the proposed plans for more systematic action, he looked forward with stronger hope to their being carried into effect. The benefits would in time reach thousands of children who at present were without any instruction of a specially Christian character, although books of extracts from the Bible were appointed to be read in the schools by the senior classes in the daily course of lessons.

There were, no doubt, some who thought that the course of action thus resolved upon by the Synod, and approved by the Bishop, implied indifference to the schools which were under the more immediate charge of the parochial clergy, but this was by no means the case. And when the Provincial Synod met later in the year, the Bishop took the opportunity of declaring his unabated preference for such schools, and his anxiety for the preservation of those which were in existence.

The subject of primary education was then engaging an unusual amount of public attention. The agitation for a purely secular system was still being carried on. The press was to a large extent in the hands of those who were unfavourable to denominational schools, as maintained or assisted by the State, and there was a large number of persons in

the community who, from their strong aversion to Romanism, strenuously advocated the withdrawal of State aid from all denominational schools, because they thought it wrong to extend it to those of the Roman Catholic Church. This feeling had also become greatly intensified by the publication of certain pastoral letters by the Roman Catholic Archbishop, in which, while denouncing the public schools in most unmeasured terms, he put forth claims on behalf of his Church which were calculated to provoke the strongest opposition. In such circumstances as these the Bishop of Sydney felt himself called upon to speak his sentiments in no equivocal or hesitating language. The following quotations from his opening address to the Provincial Synod, which met on the 9th of September, will suffice to show that there was no change on his part from the views he had advocated in former years.

I have always regarded, and still do regard, religious education in Church of England schools as of the greatest value to the child and to the State. The defects of the public school system may to a certain extent be met and supplied by such voluntary efforts as we are preparing to make in this (Sydney) diocese. But the absence of prayer, the exclusion of the Scriptures, as a book to be read and explained by the teacher, and the entire separation of the religious from the secular instruction, are very grave omissions. In a well-conducted Church of England school the proceedings commence with a hymn and prayer ; the Bible is the first book read ; religious instruction is given by the teacher or by the clergyman, whose influence is on the side of order, reverence, and submission to authority. The relative duties are enforced upon the basis of the fear

of GOD and the love of CHRIST. There are many persons in this community who owe all their hopes of heaven as well as their well-being in this life to the principles inculcated by the clergy in Church of England schools. Can it be a matter of wonder that we are unwilling to change these seminaries of sound religious knowledge for the prayerless, scriptureless secular school? . . . I shall never cease to oppose the abandonment of our own Church of England schools, and shall always regard such an act as a misfortune when inevitable, and extremely mischievous at the present juncture. . . . The two questions of the claims of the Church of Rome and the merits of the denominational schools are quite distinct. And it appears to me that a great mistake will be made if, by opposing those claims, the schools are withdrawn from Government inspection and control in the appointment and character of the teachers. If the present agitation should eventually lead to the withdrawal of aid from denominational schools, this result will follow.

Before concluding his remarks he put forth the following emphatic declaration.

Education, to deserve the name, should be of the whole man—body, soul, and spirit. And as I believe that we of the Church of England in this colony are in a position to train up good citizens, intelligent Christians, and attached members of our own communion by means of our own schools, I feel bound by every tie of patriotism, Christianity, and Churchmanship, to maintain these schools in existence and increased efficiency.

These sentiments were warmly echoed by the Provincial Synod in resolutions which it adopted by a majority of more than four-fifths of the members, after an interesting and able discussion extending over three days. The resolution which formed the basis of the discussion was:—

That this Synod expresses its satisfaction with the

utterances of the President on the subject of primary education in Church schools, and trusts that the members of the Church will support him in giving effect thereto.

It was, however, felt as the debate proceeded, that something more was needed to express fully the views of the large majority of the Synod, and the following words were therefore added :—

And further deprecates any alteration in the Public Schools Act which may injuriously affect the maintenance of denominational schools, wherever practicable, or lead to the withdrawal of any of the facilities for religious instruction in public schools at present afforded by the Act.

A second resolution was, that a Committee be appointed to give practical effect to the foregoing resolution and to co-operate with the members of the Church of England outside the Synod in securing the maintenance of the rights of the Church in respect of its schools. And a third resolution constituted the Committee.

It was not unreasonable to hope that such an expression of opinion would have had some weight with the Government in framing the measures which they were about to adopt for the settlement of the education question, and with the Parliament in dealing with the Government proposals. But neither this nor any other representations which were subsequently made by public meetings or petitions availed to preserve the denominational schools from being discarded by the State. A new Educational Bill was framed by the Colonial Secretary and submitted to the Parliament, in one of the clauses of which it was enacted that at the end of three years

after the passing of the Bill all aid to denominational schools should cease. Upon this, a public meeting of members of the Church of England was convened to hear an address from their Bishop upon the proposed destruction of Church of England schools, and the necessity for maintaining them under the existing law. The meeting was large, influential, and thoroughly in earnest. The Bishop delivered an able and exhaustive address, at the close of which a resolution was carried, with only one dissentient, deprecating the withdrawal of State aid from denominational schools, and pledging the meeting to resist the measure before Parliament. A Committee was also appointed, which included many influential and leading citizens, to carry out the objects of the meeting. Subsequently to this, other meetings were held, and petitions from the Bishop himself, and from the bishop, clergy, and laity, were presented to Parliament, urging upon various grounds that denominational schools should still form part of the educational system of the colony.

All these efforts, however, proved unavailing to stem the current which had set in against them. Partly from a change of opinion in those who were now the leaders of the Government, and partly, it was said, from the attitude assumed and the claims set up by the Roman Catholic Archbishop, the obnoxious measure, after the lapse of a few months, was carried through both Houses of the Legislature, and being assented to by the Governor, became law. There was, however, a widespread feeling of dissatisfaction that so little regard had been shown to the conscientious convictions and wishes of a very large number of

the colonists who, from the efforts which they had made to advance the education of the colony, felt that they had some right to be considered. The Bishop regarded it not merely as a loss to the Church but to the community, seeing that it was, as he said, 'a loss of that moral and spiritual influence which had hitherto been employed in moulding the character of the rising generation.' And it was his deliberate opinion, which he had expressed openly in his public speeches, that it was also 'politically a serious mistake, and that it would be a source of trouble and danger in the future.'

It was, however, some consolation that the public schools would not, as in the adjoining colonies, wholly exclude religious teaching, and that the opportunities which had hitherto been afforded to the clergy and other religious teachers of imparting special religious instruction to the children of their respective communions would be still continued. This was probably due in a great measure to the battle which had been fought in favour of religious education, and to the proofs which had been given that a purely secular system was at variance with the general sentiments of the colonists.

CHAPTER XV.

1879-1881.

Twenty-fifth Year of Episcopate—Address of Clergy—Memorial Fund established—Excessive Work and Anxiety—Church and School Lands—Tokens of Progress in Diocese—License refused to a Clergyman—Diocesan Synod, 1880—Report on Sunday Schools—Report ordered on Progress of Diocese in Twenty-five Years—Raikes' Centenary—Arrival of Bishop of Newcastle—Twenty-sixth Anniversary—Serious Illness, Partial Recovery—Departure for England, 1881—Letter to Clergy—Voyage and Arrival in England—San Remo—General Synod in Sydney, 1881—Letter from Members of General Synod and Bishop's Reply.

THE 30th of November, 1879, marked the close of the twenty-fifth year of the Bishop's episcopate. Falling on Advent Sunday, it passed without any special recognition of a diocesan character; but on the following day a large number of the clergy assembled in the Church Society's House to present to him an address of congratulation, and to express the sentiments of affection and esteem with which he was regarded by them and the clergy of the diocese, nearly every one of whom had attached their signatures to the address. As an historical document, it is given without abbreviation; it was as follows:—

TO THE RIGHT REVEREND FATHER IN GOD, FREDERIC,
LORD BISHOP OF SYDNEY AND METROPOLITAN.

DEAR LORD BISHOP,—We, the undersigned clergy of your lordship's diocese, desire, upon the twenty-fifty anni-

versary of your consecration to the high office which you hold, to give expression to those sentiments of warm attachment and affectionate regard which we entertain towards you, and to record our deep thankfulness to the Great Head of the Church for having preserved you so long to preside over us.

When we look back to the condition of the diocese at the time when it was entrusted to your care, and reflect upon the manifold progress of the Church within it during that period, and upon the efforts made by you to promote its spiritual advancement, we cannot but feel how much is due, under the Divine blessing, to your wisdom and energy, your zeal and prudence, for the position which it now occupies, and for its having surmounted so many difficulties.

By the establishment of the Church Society soon after your arrival, an impulse was given to Church extension which was felt to the remotest parts of your diocese, and its agency ever since has been productive of the most valuable results.

The creation of the Dioceses of Goulburn and Bathurst by the subdivision of your own—thus following in the steps of your revered predecessor, Bishop Broughton—and more recently the formation of the Diocese of Northern Queensland, are important features in the work which you have been instrumental in accomplishing. The necessity for these bishoprics had arisen from the growth of the Church under your fostering care, and the requirement of a more effective oversight of the increasing number of clergy and congregations located in places so remote from the centre. The attainment of these great objects owes much to your own personal and persevering efforts.

The introduction of synodical action, by which the laity have been brought into the councils of the Church, and its successful working under your lordship's wise and fatherly guidance, is another important event by which your episcopate has been distinguished.

The completion and consecration of the cathedral, its

constitution having been previously determined by the Diocesan Synod, the provision made for the training of the clergy with a view to securing an adequate supply, with other measures minor in importance, but all tending to the upbuilding of the Church of which you are the chief pastor, may be referred to, but upon them we do not dwell.

We rejoice to know that, in grateful commemoration of the benefits derived from your lordship's presidency over us, a movement has been commenced for the establishment of a fund to be called, 'The Church Buildings' Loan Fund for the Diocese of Sydney.' We assure you that this fund has our hearty sympathy and our best endeavours will be given to render it successful.

In conclusion, we earnestly pray that the great and gracious Master whom we serve in the Gospel may be pleased yet more abundantly to prosper your labours for the edifying of His Church, and to grant to your lordship and ourselves such measures of His grace that we may be ever found striving together for the advancement of truth, peace, and godliness to the glory of His holy name.

We remain, dear Lord Bishop,

With strong feelings of regard and esteem,

Your faithful and affectionate servants.

The fund spoken of in the latter part of this address was initiated shortly after in a meeting of clergy and laity convened for that purpose in the Church Society's House. At that meeting the sentiments expressed in the address from the clergy, were warmly reciprocated by the laity, and a resolution was unanimously adopted,—'That a fund, to be called the Barker Church Buildings' Loan Fund, be established in commemoration of the completion of the twenty-fifth year of the Bishop's episcopate, and the benefits conferred upon the diocese thereby.'

The principle of the fund was to make loans to parishes for limited periods upon approved security, for the purpose of aiding them in the erection of Churches and other Church buildings, repayment to be made by instalments, without interest, at regular intervals until the whole sum borrowed had been returned. The fund has proved to be of great value to the Church. Numerous loans have been thus made, and the amounts have been regularly repaid as they became due without any losses incurred. The peculiarity of the fund is that it is always enriching others, itself undergoing no diminution. Practically it gives largely, yet loses nothing by giving. In September, 1887, the fund amounted to 9349*l*.

The year 1880 proved to be the last of the Bishop's active service for his heavenly Master, and the record of that year's service, month by month and week by week, shows both the extent and variety of his engagements and the untiring assiduity of his labours. With the exception of a partial rest of not quite three weeks in the Kurrajong with Mrs. Barker in the months of January and February, he appears to have taken no other relaxation throughout the year, and there can scarcely be a doubt that the complete breakdown of his health at the close of the year was the natural consequence of the too severe strain which had been put upon his physical and mental powers.

In the early part of the year the Public Instruction Act was still under discussion in the Legislature, and he bestowed upon it much time and attention in the hope of saving the Church of England schools from

extinction. With the clergy and laity who were anxious for their preservation he held many meetings and conferences, and was engaged in endeavours to secure this end, though with how little success has been already told, and it was no small discouragement and anxiety to him when the final decision of the Parliament was pronounced against the continuance after the year 1883 of State aid to denominational schools. It was discouraging, because of the special efforts which he had made to improve the quality and raise the standard of teaching in those schools in the expectation of their being permanent; and a source of anxiety, because of the loss which would be incurred by the young in being deprived of the privileges of religious training which they had hitherto enjoyed.

There was another question which, at this time, was also a source of anxiety to him, and which, notwithstanding all the efforts which he made, with the advice of the Standing Committee of the Synod, was decided in a manner which he could not consider either equitable or just. It was the disposal of certain lands known as the Church and School Lands, from which the Church of England in the colony, in common with some other religious bodies, derived an annual revenue. A Bill had been brought into the Legislative Assembly to declare these lands waste lands of the Crown, and to appropriate the income derived from them to purposes of public education.

In order to elucidate the claim of the Church to a portion of the revenue derived from the leases of these lands, it is necessary to state that in the year

1826 the Crown created a Corporation in the colony, with the object, as stated in the Letters Patent, of making provision for the maintenance of religion and the education of the youth of the colony. The Corporation was for this purpose to cultivate and improve such lands as were granted to it—some portions of which might also be sold or leased by the Corporation ; and it was annually to devote one moiety of the net proceeds of the cultivation, lease, or sale to the building and repairing of churches and schoolhouses, and the further improvement of the lands granted, and the other moiety to the support of the clergy of the Church of England and the support of schools and schoolmasters of that Church. The Letters Patent contained a clause providing, if necessary, for the dissolution of the Corporation, in which case all the lands which had been granted to it were to revert to the Crown, subject to existing contracts, and to be disposed of in such a manner as might appear to the Crown most conducive to the maintenance and promotion of religion and to the education of the youth of the colony.

In the year 1833 the Crown exercised its reserved power and dissolved the Corporation. At this time about 420,000 acres of land had been, by a grant from the Crown, vested in the Corporation in express terms for the purpose of making provision for the promotion of religion and the education of youth in the colony. It was contended that, although these lands had reverted to the Crown upon the dissolution of the Corporation, yet the Crown held them as a trustee upon the trusts mentioned in the grant ; and such was the

unanimous decision of the judges of the Supreme Court in 1864, when the matter was formally submitted to them for legal determination.

In the disposal of the revenues derived from these lands, the Crown saw fit to distribute them amongst the four principal religious bodies in the colony—the Church of England, the Roman Catholic Church, the Presbyterians, and the Wesleyans—in proportions relative to the number of their adherents. The Church of England received the largest share, owing to the larger number of its members; and although at first the amount was not great, the revenue was increasing, and was capable, by good management, of becoming much greater.

It was now, however, proposed by the Bill above mentioned, to deprive the Church of England, and the other religious bodies, of this inheritance. To this, which he considered an unrighteous attempt, the Bishop, with the Standing Committee, felt it to be their duty to offer the most strenuous opposition. Petitions against the Bill were presented to the Legislature, and by the advice of the Standing Committee counsel was employed to show cause against it at the Bar of the Assembly; but no arguments, however weighty or clearly stated, made any impression upon those who had made up their minds that every shred of State aid should be withdrawn from religion, and this was the line of policy which had been taken up by the majority in both Houses of the Legislature. The Bill, therefore, passed without difficulty, but as from its character it required the special assent of the Crown before it could become

law, the Bishop was advised by the Standing Committee to petition that this sanction might be withheld. The Bishop petitioned accordingly, but the appeal was ineffectual, and the necessary sanction was given. He had, however, the satisfaction of having performed what he considered to be his duty to the Church, and, as he had been unsuccessful, the loss of this source of revenue formed an additional claim upon the people for their voluntary offerings towards the support and extension of Christian belief and Christian worship in the land.

By way of counterpoise, several marks of progress in the diocese were particularly noticeable at this time. One was the re-establishment of the Church of England Temperance Society upon a broader basis and with more encouraging prospects. Such a Society had been formed in 1874, but it met with small success. A fresh beginning was now made upon the same dual basis as that of the Society in England, and within a short period affiliated societies were formed in eight of the city parishes; and on May the 2nd, in more than thirty churches of the diocese, the objects and claims of the Society were set forth by the clergy; and eight public meetings had also been held.

There was progress also in the formation of new parochial districts, three having been formed, and clergymen appointed to them in the vicinity of Sydney. In these, temporary churches were erected, Sunday schools formed, and spiritual influences brought to bear upon the people. A mission, too, to

seamen visiting the Port of Sydney was commenced—the majority of such seamen belonging, it was said, to the Church of England, and preferring her services. It was supposed by some that this mission would interfere with another which had been in existence for many years, but the shipping of the port had vastly increased, and there was room and need for both. The Church of England Mission was one heartily welcomed by the sailors in Her Majesty's navy as well as in merchantmen. The establishment of it was the realisation of a desire long cherished by the Bishop, and which, at an earlier period, he had made some earnest efforts to accomplish.

The mission also to the Chinese in Sydney and its suburbs, which had been commenced in the previous year, was now beginning to bear fruit. In Sydney there were about a thousand Chinese residents, and about five hundred in the suburbs. Amongst these the Chinese missionary was at work daily, visiting them in their abodes, and speaking to them of CHRIST and His Gospel. On Sunday he gathered as many as could be persuaded to come to hear of sin and salvation. In Sydney a congregation of seventy or eighty was assembled in St. Andrew's Schoolhouse on Sunday evening, and also at Botany in the Church of England Schoolhouse. The number of hearers at both places amounted to about a hundred or a hundred and twenty, and of these the missionary regarded six or seven as earnest inquirers. These were, subsequently, baptized and confirmed.

A circumstance occurred about this time which

formed the subject of correspondence between the Bishop and a few Churchmen. It is mentioned for the purpose of placing on record the principles upon which the Bishop deemed it his duty to act in a case of the kind in question. A clergyman, who had some time before been a curate in the diocese, but had left and gone to England, returned to the colony, and applied to the Bishop for a license and employment. The Bishop declined to give him either, upon the distinct ground that he had become a member of the English Church Union. A memorial was then addressed to the Bishop, asking him to reconsider his decision. This the Bishop informed the memorialists he was unable to do so long as the clergyman continued his membership with the English Church Union. In a letter to the father of the clergyman, who also had written to the Bishop, he informed him that, although he was unable to grant a license, he would offer no objection to his son's officiating in his diocese without a license, during the year which he purposed remaining in the colony. In justification of his action in declining to give a license, the Bishop thus expressed himself to the memorialists :—

The comprehensiveness of the Church of England is as dear to me as to any one, but this comprehensiveness must have limits, defined by the law of the Church and by the Book of Common Prayer. The English Church Union appears to me to have not only exceeded those limits, but to have entered upon a course of extreme lawlessness.

The prominent leaders are joining in a movement which, in the language of the Archbishop of Canterbury—
'seeks the restoration of the Eucharistic vestments, the use

of incense and lighted candles in the daytime, the offering of the Holy Sacrament as a propitiatory sacrifice, and the elevation of the consecrated elements for the worship of the people, and, if possible, to obliterate every trace of the Reformation.'

Further than this, I regard the recent action of the Church Union in upholding a London clergyman in his defiance of law and order as wholly unjustifiable.

The clergyman in question not only refuses to submit to the decision of the High Courts of Judicature by which he has been condemned, but to the sentence of his diocesan, by his refusal to recognise the clergyman sent by the bishop to occupy his place when suspended from his cure. This lawlessness the Church Union commends and supports.

With reference to such proceedings, I unhesitatingly adopt the language of the late Bishop of St. David's:—'I think that no Churchman who does not desire the subversion of our Reformed Church, and its final absorption into the Church of Rome, can too deeply distrust, or too strenuously oppose, its proceedings.'

I distrust and oppose the Church Union, and consider that any one who has formerly been induced to join it, should show his distrust of it, and his attachment to our Reformed Church, by withdrawing from it. There are not wanting examples of such conduct.

It is thus evident that it was not because the clergyman in question 'belonged to a school of thought which the Bishop did not approve' that he refused his license, but because he was a member of a religious body which the Bishop, in common with the Archbishop of Canterbury and other bishops of the Church, regarded as dangerous and hostile to the Reformed Church of England.

The Synod of the diocese met in annual session on the 22nd of June, and heard from the Bishop

what proved to be the last address he was permitted to deliver to it. The matters upon which he spoke were various, but chiefly related to the affairs of the diocese. The new Public Instruction Act, with its consequences to the Church of England schools, was the first topic upon which he dwelt, and in further confirmation of the light in which he regarded that portion of it which withdrew public aid from those schools, the following paragraph may be quoted:—

Against this measure I have never ceased to protest, and my opinion of its injustice and impolicy remains unchanged. And I fully believe that its injurious effects upon the character of the people will be increasingly manifest. The religious instruction given in numerous Church of England schools will cease, by reason of the abolition of the schools in country districts. The Church of Rome will ultimately receive no injury from the withdrawal of Parliamentary grants ; on the contrary, its schools, conducted by teachers of religious character, subject to no inspection or Government control, and in which no conscience clause will be allowed, but where every pupil will be required to learn all Roman doctrines taught therein, will become more intensely sectarian than ever, and will bring a vastly increased influence to bear upon the destinies of the country. In this respect the effects of the Act will be exactly the contrary to that intended by many of its promoters, who in truth will be playing into the hands of those whom they desired to injure.

Although thus expressing himself, the Bishop stated that he was thankful for the privileges retained by the Act in the provision made for giving special religious instruction by a clergyman or other authorised teachers during one hour of the day. Of this he said:—‘It is one of the principal means whereby

the entire secularization of the public schools may be averted.'

The desire to turn the advantage thus accorded to practical use led him to urge upon the lay members of the Synod their obligation to supply the means for carrying into effect the scheme which had been already approved and sanctioned for imparting religious instruction in the schools, and upon the clergy to give their time and influence to promote its success. It was objected by some that it was unnecessary, as the Sunday schools would supply the teaching which was required. To these his reply was :—

I am far from thinking that Sunday schools can supply the religious instruction which is required. Great numbers of scholars in the public schools are not to be found in Sunday schools, and, besides that, many of the teachers in Sunday schools are young and inexperienced persons.

Another topic in his address was the increasing demands for the supply of the means of grace by the growing population in some of the suburbs, upon which he grounded a claim for more general and liberal support to the Church Society; he said :—

I have repeatedly urged the claims of the Society upon the sympathy and aid of all the members of the Church of England. I maintain that whatever else any member of the Church is supporting, he ought to support this Society, and that there is no parish in which there will not be found some persons willing to contribute if they are asked to do so. It is not a sufficient reason for declining to support this Society that the parish is actively engaged in building its own church or parsonage, and thus doing, as

it is said, the Society's work. The parish is enabled to do this by the help of the Society, receiving much and expecting more. Surely, every member of the Church ought to feel that he is bound by the common rules of order and consistency to submit to the regulations of the body to which he belongs.

When the Synod proceeded to business an important resolution was brought forward by an influential member to the effect—'that it was desirable that the laity of the Church, with the concurrence and support of the clergy, but without involving them in politics, should combine for the purpose of securing for the interests and opinions of Churchmen that consideration which they ought to receive.'—The resolution was understood to have been prompted by the neglect with which petitions relating to the interests of the Church had been treated by the Legislature. It gave rise to an able and animated debate, but when put to the vote, although supported by a large preponderance of the clergy, the laity were almost equally divided in opinion respecting it, and it was, therefore, not carried.

The question of evening communions was the subject of another resolution submitted to the Synod. Several of the clergy in the city and elsewhere had thought fit to introduce this practice into their churches, with a view to afford to many of their people, who, from domestic and other causes, were unable to attend at an early hour or at midday, opportunities to do so when they would not be otherwise hindered. The resolution asked the Synod to condemn the practice as 'contrary to the ancient

custom of the Church, and as a violation of the rubrics of the Book of Common Prayer.' The question received ample discussion, but upon its being put from the chair, only two members in addition to the mover and seconder were found to support it.

This being the year in which the Raikes' centenary was to be celebrated, it was fitting that Sunday schools should receive special consideration. A Committee upon these, which had been appointed by the Synod in the previous year, now brought up its report. The recommendations which it contained were discussed, and generally adopted by the Synod, in a series of resolutions designed to give them practical effect. By one of these the formation of a Sunday-school Institute was proposed; and this, after some preliminary meetings, was accomplished at a later period of the year.

Before the close of the session the Standing Committee was requested, by resolution of the Synod,—'to prepare and lay before it at its next meeting a return showing the progress of the Church in the diocese during the last twenty-five years, the return to embrace, amongst other particulars, the number of churches and school-churches erected, the relative number of clergy ministering in the diocese, the number of students who have passed through Moore College, specifying the number at present engaged in the Diocese of Sydney.'¹

The Bishop, in his closing address, observed that this was the fullest Synod in point of numbers which had been held, while the attendance of the

¹ The report was presented to the Synod at its next session, and will be found printed as an appendix at the end of this memoir.

members had been steadily maintained, showing an increased interest in the work of the diocese. The subjects which it had dealt with were also of great practical importance.

The celebration of the centenary of Sunday schools followed almost immediately after the session of Synod. In this the Bishop took a warm interest, and endeavoured to make it as helpful as possible to the advancement of Sunday-school work. Under his direction a service of commemoration was held in the cathedral on Friday evening, July the 2nd, at which a sermon specially addressed to Sunday-school teachers was preached by one of the clergy. At this about four hundred teachers were present. On Sunday afternoon, July the 4th, he himself preached in the cathedral to the senior scholars gathered from the Church Sunday schools in the city, and on the Monday following a conference of clergy, superintendents, and Sunday-school teachers, was held in the largest hall which could be obtained for the purpose, over which the Bishop presided. The hall was full to overflowing. Two subjects were selected for discussion, upon which valuable papers were read:— (1), How to render our Sunday schools more effective. (2), How to retain our influence over our senior scholars. The first paper was read by the Rev. A. L. Williams, M.A., Principal of Moore College, Liverpool; the second by Alexander Gordon, Esq., formerly Chancellor of the diocese.

The arrival on the 13th of August of Dr. Pearson, the successor of Dr. Tyrrell,¹ as Bishop of

¹ Dr. Tyrrell to whom, as Bishop of Newcastle, reference has been frequently made in this memoir, died on the 24th of March, 1879. He

Newcastle, was an interesting event to the Bishop of Sydney, and to the Church in the colony. Bringing with him a high reputation for learning and ability, and having filled with marked success an important position at home, his advent was regarded as a most valuable addition to the Australian episcopate, and he was warmly welcomed by the Metropolitan and the Church generally. On his departure

was the first bishop of that diocese, and had for the space of thirty-one years presided over it with singular ability, devotedness, and success. His removal was felt to be a great loss not only by his own diocese but by the Bishop of Sydney and the other bishops of Australia, and also by all members of the Church who had the privilege of acquaintance with him. The following extract from *The Life and Labours of the Right Rev. W. Tyrrell, D.D.*, by the Rev. R. G. Boodle, will give some idea of the feelings excited by the event. The funeral was arranged for the next day but one after the death, and the notice was too short to enable the Bishop of Sydney, who was absent in the country, to be present, but the Dean of Sydney, Mr. Alexander Gordon, and other members of the Sydney Diocese, who revered the bishop's memory, arrived in time to join the procession.

‘On Thursday, the 26th of March, the funeral took place. . . . At three o'clock the procession left the house on foot, and proceeded to St. James's Church, about two hundred yards off; the lay members of the Diocesan Synod leading, the clergy following; then the body, followed by the bishop's three nephews as chief mourners, the churchwardens, and members of the Church. The coffin was borne into the chancel, the clergy were ranged on each side, the bishop's chair vacant. At the head of the coffin was laid his travelling Bible, and loving hands added reverently their crosses and wreaths of flowers. The church was filled as it had never been filled before, and outside the concourse was immense from Newcastle and the Maitlands and the towns and bush in all directions; all classes, all bodies of Christians, assembled to show respect to the memory of him who had been seen so constantly going about his appointed work among them for thirty-one years. . . . From the church the body was borne to the burial-ground, half a mile distant, and laid by the side of his old faithful servant, in the vault which he had himself prepared. There with the tall iron-bark and gum-trees of the Australian forest standing round the body of William Tyrrell, first Bishop of Newcastle, awaits His coming Who is “the resurrection and the life.”’

from Sydney to be installed, the Metropolitan accompanied him, and preached the installation sermon, commending him to the fullest support and sympathy of his diocese.

Early in the month of October, he began his annual Confirmations in Sydney and the districts around, and continued them until the 26th. Owing to his numerous engagements he was obliged to postpone those in the country to an early part of the next year.

The record of engagements during the two next months shows how large an amount of constant work he performed during that period without any relaxation. Besides his ordinary duties he was engaged in others, which were special or unusual, preaching for some of the clergy who were sick or for particular objects, presiding over meetings for the advancement of religious education or of religious instruction in public schools, making provision for vacant parishes, selecting sites for new churches, or opening such churches as were completed. At the special request of the committee for managing the Loan Fund, he spent much of what would otherwise have been time for rest or relaxation in visits to members of the Church in company with the secretary to explain its objects, and to show how beneficial it would be to the diocese.

The twenty-sixth anniversary of his consecration was a day of special remembrance of the goodness and mercy of God which had followed him through those years. It was commemorated, as usual, in the cathedral, where he preached on the first three verses of Ps. cxlv. : 'I will extol Thee, my God,

O king ; and I will bless Thy name for ever and ever,' &c. There was a numerous congregation, and a large number remained to partake of the Holy Communion.

His last ordination was held on the 21st of December. The previous week of examination was like all similar occasions, one of anxious consideration as to the fitness of the candidates.

On Christmas Day he preached at Waverley, on Isa. ix., part of ver. 6. The next day, Sunday, he preached again at the cathedral, on Gal. iv. 3, 4. Monday being a holiday was a quiet day, but the three days which followed were days of mental labour and some anxiety. Thus far, however, his health did not appear to have suffered from the long strain which had been put upon it. His spirit was cheerful and happy, in the consciousness that he was engaged in the Lord's service, and striving to build up His Church. And little did any of those who were about him imagine that there was so near at hand an illness which would lay him prostrate, and prevent him from ever again actively discharging the duties of his office.

It was late on Thursday evening when he reached Bishops court, feeling tired and rather unwell. Refreshed, however, by the night's rest, he set out after breakfast on the following morning to make some calls in Sydney with reference to the Loan Fund, in company with the Rev. J. D. Langley. A cab was engaged for the purpose, and they proceeded to one of the houses at which they were to call. Stepping out of the cab, the Bishop found himself unable to walk, his left foot having

lost its power. Mr. Langley immediately returned with the Bishop to the Registry, and leaving him there, he called in the medical aid of Dr. James Cox, who was happily close at hand. A very slight examination enabled him to pronounce that the Bishop was suffering from an attack of paralysis. Some medicine was administered, and he was ordered to be kept quiet. Within a few hours he had so far recovered the use of the leg as to be able to walk across the room, and the doctor advised his returning to Bishops court, in a close carriage, under Mr. Langley's care. He saw him again in the evening, when the Bishop seemed to be going on well. Nor was there any change for the worse until Saturday evening, when the attack returned with greatly aggravated severity, and it was plain that his life was in imminent danger. On Sunday morning the dean received a message from Mrs. Barker, informing him of the Bishop's condition, and requesting that prayers might be offered for him in the cathedral. The intelligence soon spread through the city, and filled with sorrow many hearts in all classes of people. Many earnest prayers were offered for his recovery, not only by members of his own Church, but by Christians of other communions, by whom he was highly esteemed.

The days which followed were days of great anxiety and suspense. That life so highly prized seemed almost to tremble on the threshold of death, and as the daily reports were received from the sick chamber it was impossible not to feel very uncertain as to the issue.

During those anxious days his own mind was kept in peace, as the following utterances, which were noted down at the time, abundantly show :—

January 1st, 1881.—I know whom I have believed.—I know that my Redeemer liveth.—I have no fear.

January 2nd.—Whether we live, we live unto the Lord, or whether we die, we die unto the Lord.—Pray for faith, patience, joy.

Thinking of the forerunner, where He is His servants will follow, because He is the forerunner.

I know my own weakness, my need, my sin, but I know that I have committed my soul to Christ, and though I may not have ecstatic feeling, yet I have peace and quiet confidence. And I pray that I may have more bright realisation of the bright world to which we go, and then we shall know even as we are known.

January 5th.—‘A day’s march nearer home.’—I seemed very near home.

It pleased God to spare His servant a little longer, and by His blessing upon the skill and attention of his medical attendants, more cheering reports were soon heard. And in the course of a few weeks recovery had so far set in as to warrant the recommendation of a voyage to Europe, with a view to his more complete restoration.

Arrangements were made accordingly. On the 10th of March, 1881, the Bishop and Mrs. Barker left Sydney in the mail steamer *Brindisi*, accompanied by Mrs. Arundel Barker, and the Rev. J. D. Langley acting as his chaplain. Although it was intended that his embarkation should be perfectly private, a large number of the laity and clergy assembled on board the steamer to bid him farewell,

and to express their sympathy and affection for him. The Bishop of Goulburn and Mrs. Thomas also were there, having come to town for the same purpose. And the assemblage would have been very largely increased had it not been generally understood that it was undesirable to submit their beloved Bishop to the excitement and pain of taking public leave of his flock.

In prospect of his departure, he addressed the following circular to the clergy, a copy of which was sent to each:—

Bishopscourt, March 7th, 1881.

MY DEAR BROTHER,—As I am unable to meet the clergy collectively, I write to assure you of my deep interest in your welfare, and that of your people committed to your charge. On the recommendation of my medical advisers, I am about to proceed to Europe, hoping, by the blessing of Almighty GOD, to regain such a measure of health and strength as to enable me, in the course of twelve months, to resume my work amongst you. Much as I regret this temporary separation, I feel that I have no alternative. In the providence of GOD I have been brought very low, and I feel bound to take those measures which have been so strongly urged upon me. My dear friend and brother, the Dean of Sydney will, as heretofore, supply my place with his wonted wisdom and kindness. I trust that the various works of usefulness in which the clergy are engaged will be carried on by them in the spirit of their Divine Master, who has taught us to work ‘while it is day, seeing that the night cometh in which no man can work.’ Especially I commend to your prayerful interest the cause of the Church Society, and above all things I pray that you may be successful in winning souls to the knowledge, love, and happy service of our Lord and Saviour Jesus Christ. To Him I commend yourself, your family,

and your people, asking you particularly to convey to them the assurance of my remembrance and gratitude for the prayers offered up, and the sympathy expressed in my late illness, with the prayer that, in the day of His appearing, we may all rejoice together in the consciousness that we shall be for ever with the Lord.

I remain, my dear brother,

Your affectionate friend and bishop,

F. SYDNEY.

During the voyage to Galle, which was reached on April the 3rd, the Bishop continued to improve in health, but between Galle and Aden the heat became intense, and he suffered for some days severely. Attempts were made to mitigate the heat, and through the kindness of a fellow passenger, Mr. S. H. Pearce, of Randwick, near Sydney, who gave up his cooler cabin to him, this was effected. By this means and the assiduous attention of the medical officer of the ship, serious consequences were averted. After the 10th he again began to improve, and continued to do so until his arrival in England.

After a brief stay in London, the Bishop proceeded with Mrs. Barker to Ambleside, a district associated with many pleasant reminiscences of earlier days. They also spent a short time at Buxton, and while there the Bishop greatly enjoyed a visit to the old family home at Baslow, so full of the deepest interest and of loving memories of the past. The months of August and September were afterwards passed at Braemar, N.B., amidst a very pleasant gathering of relatives and friends, and from the pure and invigorating air of that place he derived great

benefit. On the expiration of two months they returned to Westmoreland, making a short visit to Mrs. Clay, his sister-in-law, at Miller's Bridge, whence they proceeded to London for medical consultation with Dr. Wilson Fox. He was well satisfied with the general improvement which he found in the Bishop's health, but forbade his wintering in England, and recommended the South of France as a congenial climate until the English winter was over. Acting upon this advice, the Bishop and Mrs. Barker proceeded first to Cannes, and thence to San Remo, where they continued for three months.

It was about this time that the Bishop received with much satisfaction accounts of the proceedings of the General Synod, which met in Sydney on the 10th of October, 1881, under the presidency—in the absence of the Bishops of Sydney and Adelaide—of the next senior bishop of the dioceses in Australia and Tasmania, the Bishop of Brisbane. It will be sufficient to notice those proceedings, with however one exception, only so far as they relate to the completion of that system of Church organization which the Bishop throughout his episcopate had laboured so earnestly to establish.

When the General Synod met, a Select Committee was appointed, on the motion of Mr. Alexander Gordon, one of the representatives of the Diocese of Sydney, seconded by the Bishop of Melbourne, to prepare and submit to the Synod rules for the formation of provinces, of provincial synods in those provinces, and for regulating the position and status *inter se* of provincial metropolitans. This Committee, which consisted of the Bishops of Melbourne, Newcastle,

Goulburn, Bathurst, Perth, and Brisbane, together with four clerical and three lay representatives, brought up a report upon the subject so referred to it. A Determination founded upon that report was then submitted to the Synod, and was by it most fully and carefully discussed, and was finally passed with amendments which were the result of the discussion.

Under the rules embodied in this Determination it was provided that without prejudice and subject to the position and rights of the present Bishop of Sydney, the Bishop of Sydney for the time being should, for the purposes of the rules, be held to be the Primate of the dioceses constituting the General Synod; and that, when the See of Sydney should next become vacant, the dioceses within the Colony of New South Wales should be treated as formed into the Province of New South Wales, the Bishop of Sydney being Metropolitan thereof. Rules were also laid down for the appointment of future bishops of Sydney, giving to the bishops of the Province of New South Wales and to the bishops of Australia and Tasmania a certain voice in the appointment. The rules further prescribed the manner of forming provinces generally, and of electing metropolitans of those provinces, and also the mode of constituting provincial synods as consequent upon the formation of provinces.

It will be readily understood that these various matters were not settled without the expression of diverse and conflicting opinions, but the members of the Synod, under the guidance of the bishops, and notably of the Bishop of Melbourne, became impressed with a serious and earnest desire to bring to

a satisfactory conclusion the important work with which they were assembled to deal, and they acted accordingly. There was another Determination of no little importance passed by the Synod, viz., 'Rules for the trial of bishops for certain offences.'

It is interesting, as connected with the subject of this memoir, to mention that upon the proposal of the President, which was 'received with acclamation,' the following letter was sent to the Bishops of Sydney and of Adelaide respectively :—

To the Right Reverend Frederic, Lord Bishop of Sydney and Primate of the General Synod of the Dioceses in Australia and Tasmania, And the Right Reverend Augustus, Lord Bishop of Adelaide, Senior Bishop,—
Greeting :—

We, the bishops of Australia and Tasmania, and the clerical and lay representatives of the Church in the said dioceses now in Synod assembled, feel that we cannot separate without making known to your lordships how constantly we have in our minds the recollection of your presence with us at our former meetings, and how deeply we regret your absence upon this occasion.

We wish to tell you how sincerely we sympathise with you in the endurance of those infirmities and sufferings which your Heavenly Father has permitted to come upon you with advancing years, but which, as we cannot doubt, are accompanied with those heavenly consolations which are never withheld from those who seek them.

We feel assured that He whom you have served so long and so well will never leave you nor forsake you. And we pray that His Holy Spirit may dwell with you and comfort you ever more and more unto your lives' end.

Signed by the authority and on behalf of the members of the General Synod aforesaid.

MATTHEW B. HALE (Bishop),

October 12th, 1881.

President.

This letter reached the Bishop of Sydney at San Remo, and elicited the following reply, which shows both how much he was affected by this kind remembrance of him by the Synod, and how completely satisfied he was with the result of those deliberations in which, though long anticipated, he had not, in the providence of God, been permitted to take an active part.

To the Members of the General Synod of the
Dioceses of Australia and Tasmania.

San Remo, Italy, 16th December, 1881.

MY DEAR BRETHREN,

I have received from the President a copy of the very kind resolution passed at the recent session in Sydney, conveying your sympathy with my dear brother of Adelaide and myself in the cause of our absence from the important gathering for the third time of the General Synod at Sydney.

It was a solace to my heart to receive so touching an expression of your loving remembrance, and to feel that I was to some extent permitted to bear a part in your counsels and deliberations.

I can with truth assure you that the conclusions at which you arrived have my cordial approval, and I venture to think that in the all wise overruling of Divine Providence, my absence tended to bring those conclusions to a more speedy and satisfactory issue.

As regards myself, I am thankful to say that my health is gradually but surely returning. Under advice I spend this winter in the south of Europe, in the hope that with the blessing of GOD I may be restored to my diocese in the course of next year.

I cannot close without congratulating you upon the success which crowned the labours of the recent session, nor without tendering my hearty thanks to all who in the spirit

of love, and wisdom, and of a sound mind contributed to bring about so happy a conclusion.

Believe me to remain, my dear brethren,

With grateful remembrance,

Faithfully and affectionately yours,

F. SYDNEY.

A copy of this letter was sent to every member of the General Synod by the Executive Committee, by whom it was received.

CHAPTER XVI.

1882.

Second attack of Paralysis—Last Illness and Death—Burial at Baslow—Address of Bishop Perry—Testimony of *Sydney Morning Herald*—Service in Cathedral—Resolutions of Sydney and other Synods—Concluding Remarks.

AT the time of writing the letter mentioned at the close of the last chapter, the Bishop had regained his strength to a very considerable extent, and he then and for several subsequent weeks felt so much better that he entertained sanguine expectations of being able to return to his diocese within a short period. This was undoubtedly his strong desire—he was much attached to the colony and felt a warm interest in its progress. He loved also still more his own work in it, and the diocese committed to his care. But it was not so ordered by his Lord.

On the 9th of March, 1882, the Bishop was again seized with paralysis, which in a few weeks proved fatal. That morning he arose as usual, and went to his bath, which he had only just taken when the attack came on, his left side becoming entirely powerless, and his speech very much affected. His recovery from the first attack, which he had in Sydney fifteen months before, led his friends to entertain the hope that he would once more be restored to them, though

not to active work. Day after day, however, passed away, and still there were no signs of returning power to the limbs. He suffered greatly from weariness; but his patience, gentleness, and submission to the will of GOD will never be forgotten by those who had the privilege of ministering to him. The account of what followed is taken from a short narrative of his last illness which was written at the time by one who witnessed it from day to day.

Bishop and Mrs. Perry were staying in the hotel on the 9th of March, the day of the seizure, and on the 12th, by the earnest desire of the Bishop of Sydney, Bishop Perry was allowed to see him, and he offered up a prayer at his bedside, by which he was greatly comforted. Once more only he was permitted to see his much loved friends before their departure for England on the 24th of March.

On the 16th the Bishop seemed to be aware of the serious nature of his illness. He said, 'I think this shows that I must not go back to Australia. I am perfectly composed. I am on the Rock—the Rock of Ages. As I have had a second attack, there is no reason why I should not have a third. Ebenezer. "It is good that a man should both hope and quietly wait!"'

The 17th of March was his birthday. The previous night he had been very restless, and he asked for a verse of the hymn—

'At even ere the sun was set,'

to be repeated, mentioning the line—

'Oh, with what joy they went away!'

He evidently felt that his end was not far off,

and this was the testimony which he wished to leave behind,—‘I die in the faith of the Lord Jesus.’ A further medical opinion was deemed desirable, and on Saturday, the 18th, Dr. West of Nice came over to consult with Dr. Freeman of San Remo. The Bishop expressed pleasure in having his advice, and Dr. West entirely concurred in Dr. Freeman’s treatment of the case.

On Sunday, the 19th, the Bishop suffered much from pain and weariness. He said,—‘I commit myself and you, and all who are dear to me, to our reconciled Father in Christ Jesus. All well—whatever happens.’

Dr. West had ordered that a personal attendant should be procured, and accordingly one, Felix Castagnola, was sent from London. The devoted service rendered by him was of the greatest comfort to the Bishop. And here testimony must be borne to the kind and unvarying attention of the servants at the hotel, who, in the midst of their busy life, were always ready to relieve the weariness of the Bishop by moving him into a fresh position.

On the 27th he spoke of Sydney in terms of great affection, and requested that the following might be written to the Dean :—‘I shall never see it again. I had no greater desire on earth than to go back and do a little more for the LORD, who has done so much for me. God will supply their need. The LORD Almighty bless them all. That is my message.’

At another time, speaking of Australia, he said :—‘My love to all the friends. My peace is like a river. I die in the faith of the Lord JESUS.’ Then, as if speaking to himself, he said :—‘Sleep of death ?

I have no fear of death—to be with my blessed Lord, through His most precious blood.'

On Saturday, April 1st, he looked very ill, and on Sunday Dr. Freeman brought to see him Dr. Roberts, who was travelling through San Remo. The name reminded him of his own kind friend and doctor in Sydney. Dr. Roberts saw him again on Monday, and gave the sorrowful opinion that recovery was impossible, the strength being greatly exhausted by severe attacks of coughing.

He entertained great regard for his kind friend, Dr. Freeman, who was unwearied in his attention, and for whose skilful care the Bishop had been most thankful throughout the illness. On Wednesday, the 5th, arrangements were made for him to receive the Holy Communion from the hands of the Rev. William Browne (a young clergyman who had been with him for some time at San Remo and formerly in Sydney). The Bishop said:—'Dr. Freeman, stay.' His friend was glad to have the privilege of joining the little circle around the couch. Although in great weakness, the Bishop was enabled to enjoy the service, and at its conclusion he raised his hand and pronounced the Benediction himself. On that day he expressed a wish to be buried at Baslow, close to his father and his beloved brother Auriol.

At four o'clock on the morning of the 6th of April a change came over him. Dr. Freeman was sent for, but human aid was of no avail. The breathing was distressing, and nourishment could no longer be taken. At length, to the great comfort of his wife, he called her by name, and listened with the greatest eagerness as she read to him the Scripture, speaking

of the 'many mansions,' and the passage, 'Who shall separate us from the love of Christ?' &c., Rom. viii. 35, &c. The 23rd and the 121st Psalms were also repeated, and then the following verse from one of his favourite hymns :—

When on the other side thy feet
Shall rest midst thousand welcomes sweet,
One well-known voice thy heart shall greet—
'Tis I, be not afraid !

The last verse which was read to him was :—
'The lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.' His last audible word was, 'Ebenezer.' The beloved one soon after fell asleep in Jesus—the faithful servant entered into his rest.

In accordance with the desire which the Bishop had expressed, arrangements were made for his burial in his native village of Baslow. But it was thought fit that the honoured remains should not be removed from San Remo without some religious observance, at which his many friends there would have an opportunity of showing the respect and affection which they entertained towards him. It was, therefore, determined to hold a service in the English church on the afternoon of Easter Day. Accordingly at five o'clock on that day the body, enclosed in a coffin of polished olive-wood, bearing on a brass plate the inscription—

FREDERIC BARKER, D.D.,
Bishop of Sydney,
Born 17th March, 1808,
Died 6th April, 1882,

was met at the church porch by the Revs. G. L. Fenton, British Chaplain, William Browne, and R. H. Borrirdaile, and carried into the chancel, where it was deposited, covered with a black velvet pall and lovely wreaths of flowers. The funeral service was read as far as the end of the appointed lesson, after which was sung the Easter hymn, commencing:—

‘On the resurrection morn.’

The coffin rested in the church that night, and at an early hour on the following morning was removed for conveyance to England. On the following Thursday, Felix, his faithful attendant, arrived in charge of it at Bakewell, the nearest railway-station to Baslow. Through the kindness of Archdeacon Balston, vicar of Bakewell, it was received into the Vicarage, and was allowed to remain there until the morning of the funeral, the 18th of April, when it was taken, preparatory to the interment, to the Vicarage at Baslow, in which he was born. At three o'clock in the afternoon the church was filled with friends from various parts, and parishioners of that and the surrounding parishes, while numbers had to remain outside for want of room. The coffin was borne into the church by eight men who had personally known the Bishop. The first part of the service was read by the Rev. Charles Baber (of Sydney) and the Rev. H. A. Barker, nephew of the Bishop (lately of Sydney). The hymn,

‘Peace, perfect peace,’

was then sung, after which the Lesson was read by the Vicar. The hymn,

‘On the resurrection morn,’

followed, and at the close a short and impressive address was given by Bishop Perry, in which he bore the following testimony to his dear and valued friend :—

To those who had come from various parts to express their affection for the departed, it was needless to expatiate on his excellence of character. They had all had, more or less, opportunities of observing his steadfastness of faith, his Christian consistency of life, his devotedness to the service of the Divine Master, his diligence in the fulfilment of his onerous and important duties, his zeal for the maintenance of the truth, his courage in acting upon his principles, his remarkable gentleness, combined with resolute firmness, and his extreme kindness and consideration for all with whom he was in any way brought into communication. Some of these had also known his wisdom as a ruler in the Church, and his power both in preaching and speaking—especially of adapting himself to any particular occasion. For himself he might say that he had never known anyone more worthy of being universally esteemed and loved. The more intimately any of them had known him the more deeply would they feel the loss to themselves occasioned by his removal.

The remaining portion of the service (at the grave) was divided between Bishop Perry and the Archdeacon of Derby.

Thus in that ancient churchyard with which he had been familiar from his childhood, amidst the graves of many generations, by the side of the church in which he had been baptized, and his faith as a Christian youth had been nourished and sustained, and where he had delighted to worship—where also, as the Christian pastor, he had for a short time ministered to a flock which he loved—his body was

laid to rest, to await the glorious resurrection at the coming of the Lord. And there it now slumbers 'till He come.'

Turf of the shaded churchyard,
Warder of the clay,
Watch the toilworn sleeper
Till the awaking day.

Watch the well-loved sleeper,
Guard that placid form ;
Fold around it gently,
Shield it from alarm.

Clasp it kindly, fondly,
To cherish, not destroy ;
Clasp it as a mother
Clasps her nestling joy.

Guard the precious treasure,
Ever faithful tomb !
Keep it all unruffled,
Till the Master come !

The sad intelligence of the Bishop's death was immediately announced in Sydney by telegrams in the daily press, and was received with profound sorrow by the colony generally. It was spoken of on all sides as a great public loss, not only by those of his own Church but by the secular papers and those of the various religious bodies. No less than thirteen distinct and independent testimonies to this effect were published at the time, representative of the feelings and judgments of the Protestant portion of the community. But it will suffice to quote here that of the leading daily newspaper, the *Sydney*

Morning Herald, which contained the following editorial notice of the Bishop's death:—

Throughout his long tenure of office in this colony, Bishop Barker's career was marked by a most active and energetic performance of every episcopal duty in the Church committed to his charge, and by his valuable and hearty co-operation with other denominations of Evangelical Christianity, in whatever might reasonably be expected to conduce to the religious and social improvement of the people at large. Belonging to what has been commonly known as the Evangelical school, and a very staunch upholder of Orthodox Protestantism, he was at the same time firmly attached to the ecclesiastical polity of the Church of England. . . . His spotless integrity of life, unswerving devotion to duty, distinguished abilities, and uniform courtesy of manners, always commanded respect, not only from members of his own communion, but also from those belonging to other denominations, who might not personally or collectively concur in opinions which in the life and labours of the late Bishop were so admirably illustrated and upheld. The singleness of purpose, judgment, temper, and self-abnegation with which he initiated and carried into practical effect synodical action in his diocese, commanded the approval and admiration even of his opponents. All who knew Dr. Barker, whether belonging to his own denomination or not, will feel that in his death the colony has lost one who, in his exalted position, from his ability, earnestness, and true Christian charity, together with courtesy and consideration towards all with whom he came in contact, had made himself universally beloved, and who will be long remembered as one of the most prominent men of his day, and one who has contributed in no small degree to the moral and social welfare of this community.

Besides the telegrams which appeared in the

daily journals, others were sent to the Dean of Sydney, who was acting as Vicar-General of the diocese, in one of which he was informed that the funeral of the lamented Bishop would take place at Baslow on the day above mentioned. Upon this being laid before the Cathedral Chapter, it was resolved to hold in the cathedral on the same day a public service in harmony with that which would be held at Baslow, the Dean being requested to deliver an appropriate address.

The proposed service was held accordingly. It consisted of the opening sentences in the Office for the Burial of the Dead, which were read by the Dean, as he, together with the Archdeacon of Cumberland, the Chancellor of the diocese, and canons, walked from the Bishop's vestry to their seats; Psalms xxxix. and xc. were chanted by the choir; and the lesson, from 1 Cor. xv., was read by the Archdeacon. The anthem, 'Blessed are the departed,' was then sung by the choir, after which the Dean delivered an address, in which a brief sketch was given of the late Bishop's life and character, and the work which had been accomplished by him during his episcopate. After the address, the versicles, the Lord's Prayer, and two collects from the Burial Service, were read by Canon Allwood, the Chancellor; and the Dean pronounced the Benediction.

The congregation which assembled in the cathedral was one of the largest ever seen within its walls, all the aisles and vacant spaces being occupied by persons standing, while the seats were crowded with many more than the usual occupants. When

the service was ended, the crowd of mourners slowly and sadly retired.

The Resolutions which were passed by several of the Australian Synods at their first meetings subsequent to the Bishop's death are of interest, as showing how deep and universal was the feeling of the loss which the Church had sustained.

The Diocese of Sydney, 9th May, 1882 :—

That the Synod of the Diocese of Sydney having learned with unfeigned sorrow that it has pleased Almighty God, in His Divine Providence, to take to Himself the revered and beloved Bishop of this diocese, desire to place upon record a brief but heartfelt declaration of their sense of the greatness of the loss thus sustained. The eminent personal qualities which fitted the late Bishop for his high office, his long experience of the capabilities and necessities of the Church in this land—experience extending over more than a quarter of a century—the wisdom, the urbanity, and the courtesy with which he took his part in the deliberations of the Synod, even when views differing from his own were advocated ; the prudence and forethought with which he watched the progress of events ; the unwearied energy and genuine liberality with which he laboured to promote the interests of the Church committed to his care, and above all the unaffected piety and desire for the glory of his Divine Master, which was plainly the mainspring of his whole conduct ; all this endeared him to those who had the privilege of working with him for the welfare of the Church in this diocese, and for the extension of the kingdom of the Redeemer ; and his memory will ever be cherished with affection and respect, as well as with gratitude to the Great Head of the Church Who permitted him for so lengthened a period to discharge the duties of that exalted office to which he had been appointed.

The Diocese of Grafton and Armidale, 14th May, 1882 :—

That the Synod, while humbly bowing to the will of the great Head of the Church, cannot refrain from the expression of its deep sorrow for the great loss sustained by the Church in Australia by the death of the late Right Reverend the Bishop of Sydney, Metropolitan and Primate of Australia.

The Synod desires to place on record its high appreciation of the late Bishop's eminent services to the Church during his lengthened episcopate, and its admiration of the many exalted virtues which adorned his character.

The Synod would at the same time offer its respectful sympathy and condolence to the widow and family of the late Bishop, and commend them to the grace of the God of all consolation in Christ Jesus.

The Diocese of Newcastle, May, 1882 :—

That this diocese hereby records its deep sense of the loss sustained by the Church in the death of the late revered Metropolitan and Primate, the Right Reverend Frederic Barker, D.D., Bishop of Sydney, and of the earnestness, ability, and indefatigable perseverance with which he discharged, and the piety, courtesy, and loving kindness with which he adorned, the high and important office to which, by the grace of God, he had been called.

The Diocese of Goulburn, 12th August, 1882 :—

That this Synod desires to express its deep sense of the very serious loss which the Church throughout Australia and Tasmania has sustained through the removal by death of its chief pastor, the late Bishop of Sydney and Metropolitan, and to record its profound conviction that for genuine piety, sound wisdom, administrative ability, calm

dignity, and large-hearted liberality, combined with other virtues befitting his high office and position, few bishops could have been found more eminently suited to occupy the see now vacant by his decease. This Synod further desires to convey through its President to Mrs. Barker, who in his last days so ably seconded him in his labours, the expression of its deep sympathy with her in her sad bereavement.

The Diocese of Ballaarat, 13th December, 1883:—

That this Assembly in the name and on behalf of the Church in the Diocese of Ballaarat desires to record its high estimate of the public and private character of the late Primate of Australia, the Right Reverend Dr. Barker, Bishop of Sydney; and of the great and important services which he rendered to the Church in the colonies during a memorable episcopate of twenty-five years; and also of its profound sense of the loss which it has sustained by his lamented death; and that the Right Reverend the President be requested to convey to Mrs. Barker the assurance of our respect and sympathy and Christian regard.

The House of Representatives of the Provincial Synod of New South Wales, 14th October, 1884:—

That this House of Diocesan Representatives desires at its first meeting since the lamented decease of the late Metropolitan, the Right Rev. Frederic Barker, D.D., to express its deep sense of his high Christian character, his self-denying devotedness to the labours of his episcopal office, the wisdom, dignity, and kindness with which he presided over this Synod, and the valuable and important services rendered by him to the Church of England in this colony.

Similar testimonies were recorded by other dio-

ceses and by Bishops of the province in letters of sympathy and condolence with Mrs. Barker.

The Bishop of Bathurst wrote :—‘ It is generally felt that the Church has sustained an immense loss. His great work is becoming more and more recognised. . . . All classes and all sections of the Church seem to vie with each other to do him honour.’

The Bishop of North Queensland wrote :—‘ The Diocesan Council of this diocese desire to express their sincere condolence, and to record their deep sense of grateful obligation for the energy which brought our dear Metropolitan here, and led to the foundation of this diocese. Our dear Bishop did a noble, splendid work, and has gone to receive his reward. Our blessed Master saw his work was done, and therefore called him home.’

The Dean of Melbourne wrote as follows to Mrs. Barker :—‘ A Church Congress was held in Melbourne some time ago, and at a separate meeting, attended by almost all the members of the Congress, I was requested to convey to you the assurance of the high respect entertained by all the Churches of Australia and Tasmania for their late beloved Primate, and their sympathy with the loss you have yourself sustained in the bereavement under which the Church is still suffering.’

The latest and not the least impressive testimony is that given by the General Synod which, on its first meeting (26th of October, 1886) after the death of the Bishop, before proceeding to business, on the motion of the Bishop of Goulburn, seconded by the

Bishop of Ballarat, passed unanimously the following resolution :—

That this Synod desires to record the high estimation in which they, with the whole Church throughout Australia and Tasmania, hold the revered memory of the late Right Reverend Frederic Barker, D.D., Lord Bishop of Sydney, Metropolitan and Primate of the General Synod, who, in the providence of God, was called to his high position at an important period in the history of the Church in Australia, and who left behind him such clear traces of sound wisdom, administrative ability, conspicuous piety, calm dignity, and Christian courtesy in presiding over our deliberations, with other genuine virtues which eminently qualified him for the responsible duties of his exalted station in the Church of God.

These testimonies are amply sufficient to show the esteem and affection with which the Bishop was regarded by those who, widely differing in shades of thought and opinion, had observed and marked his course of action for many years in his diocese and in the Province of Australia. To these it would be superfluous to add any thing. But there were some features which helped to form his character and direct his life which may be very properly noted as a conclusion to this memoir.

One of these was, a deep sense of his responsibility: responsibility to God for the welfare of the Church committed to his care. He realised this as a governing motive which influenced his actions from day to day. He felt conscious that he had been placed, by the providence of God, in the position he occupied to feed and tend the Church of God, and to build it up in truth, unity, and holiness, to extend its borders and to enlarge its influence for good. It was a keen

sense of this responsibility which actuated him in the various efforts which mark his episcopate, to maintain the truth of the Gospel in its integrity, to draw together the different parts of the Church in Australia in godly union and concord, and to provide for the maintenance of that unity, as far as human arrangements can provide for it, in all time to come. And in the daily exercise of his office it was to be seen, preserving him on the one hand from seeking to please men and obtain favour with the world, and, on the other, from acting towards any with whom he had to deal with injustice or unfairness. On one occasion, when pressed by a deputation to do what he conscientiously believed would not be for the good of the diocese, after giving his reasons for declining to accede to their request, he closed the interview with these words, 'Gentlemen, I *can* resign my office, but I *cannot* give up my conscience.'

Another feature which marked his character was, anxiety for the salvation of souls. Those whose privilege it was to know him with any degree of intimacy were best able to testify to this. They became cognisant of the deeper feelings of his heart, and observed that this was one of them, and that it manifested itself in various ways. He regarded the salvation of souls as the chief object at which the Christian minister should aim both publicly and in private intercourse with his people, and as the end for which the Church itself existed in the world. And his own personal solicitude to bring men to salvation was conspicuous alike in his public preaching, in his charges to the clergy, and in his addresses

to the young people whom he confirmed. He pleaded with men as one who felt and realised the preciousness of their souls, and the imminent peril they were in until they were brought into a state of reconciliation with God through faith in Jesus Christ. And nothing could well exceed the tender pathos and fatherly solicitude with which he entreated the young people who had been confirmed to surrender themselves wholly to the service of Christ, and make their compact with Him a reality, before they were ensnared with the fascinations of the world, or beguiled by the arts of the great deceiver. It was a saying of his, more than once repeated, that he 'would not put forth his hand to Church works, however interesting or beautiful, if he could not regard them as tending to the salvation of souls.'

Another important characteristic in him was, his habitual personal communion with God. He was not one who could be satisfied with acts of devotion, however solemn or outwardly reverent or regularly practised. With him prayer was the conscious communion of his spirit with a personal GOD, to whom he looked up as his Father in Jesus Christ, and to whom he took all his wants and cares, all his plans and purposes, all the work he carried on officially or privately. The habit of such prayer seems to have been formed in his youth, to have grown with his years, and to have gathered still greater strength as larger needs arose and more wisdom and grace were required. And may we not trace to this habit of devotion much of that calm, quiet, and restful spirit which was so observable in him? His was, no doubt, a well-disciplined and well-regulated mind.

But something more than this was required to meet the trials which not unfrequently tended to ruffle and disquiet it for a while. It was the habitual referring of all to GOD in prayer and committing them to Him, which gave the repose and strength to bear them calmly and patiently. And to this may also be attributed much of the success which followed many of his efforts. Those efforts were not put forth in his own strength, or in reliance upon his own wisdom or skill, they were first 'sanctified by prayer,' and the invocation of the blessing of GOD upon them for His glory; and for that blessing he prayed continually, 'beginning, continuing, and ending them in Him.' And then, if disappointment came, he was not unduly cast down; or if success attended them, he recognised in that success the hand of GOD and answered prayer.

Combined with this habit of personal communion with GOD was, his fidelity to the Word of God. The rule of the Apostle with regard to a bishop was exemplified in him: 'holding fast the faithful Word as he hath been taught.' It was the 'law of his life,' the 'man of his counsel' (as he often called it), 'the light of his path,' the storehouse filled with spiritual treasures, out of which, for himself and for others, he brought forth things new and old. The view which he took of that Word was that it was a divinely inspired record of events which had taken place under God's providential government of the world in relation to man's salvation, and he read in it the gradual but sure unfolding of the wondrous plan which the eternal mind had ordained for that

end. His mind was deeply imbued with its principles and truths. He had so studied them as to make them thoroughly his own, and having realised their fitness and sufficiency to meet the needs of his own soul, he was not moved by any novelties of modern interpretation, or by the attacks of the 'higher criticism.' There was, therefore, no uncertainty in his teaching; no reserve nor qualifying of truths to make them more palatable to the unhumiliated sinner or to the inconsistent professor. He preached all the great truths of the Bible in their simplicity, fulness, and Divine certainty, as he found them there, and as they are set forth in the Articles and Creed, expounded in the Homilies, and illustrated in our unrivalled Liturgy. His sermons were distinguished by clearness of exposition, lucid illustration, persuasive argument, and fulness of instruction. 'Speaking the truth in love,' 'warning every man, and teaching every man' in all wisdom, that, as the Apostle said, 'we may present every man perfect in Christ Jesus.'

Further, his was a particularly loving spirit. Naturally affectionate and tender in his disposition, he had acquired, through the operation of Divine grace, a more than ordinary degree of that Christian love which is the distinguishing mark of a true child of God. And under its influence he loved all those in whom he saw the reflection of the Saviour's image, of whatever name or nation they might be. From some, perhaps, upon some points he seriously differed; from others he might be ecclesiastically separated; but if they showed that they had the mind of Christ they were part of the holy brotherhood who are to

be loved for Christ's sake. This loving spirit was visible in him in domestic and social intercourse, in kindly consideration for those who were in want or need, in relief of their necessities, in tender concern for those who were in distress, in sympathy for those who were called to suffer or to mourn. And many were they who knew by experience the practical sympathy which was extended to them in their distress in the most judicious and effectual manner. The young, too, felt the kindly influence of the same spirit as he moved amongst them. He entered into their thoughts and feelings, took an interest in their innocent pleasures and enjoyments, and tried to make them happy, always endeavouring at the same time to graft upon their minds some useful lesson, or some good principle, some Christian sentiment, or some path of usefulness at home or abroad.

There was one other feature in the Bishop's character upon which a few words may be said—the steadfast perseverance with which he pursued whatever he had satisfied himself would be for the good of the Church. This was displayed in all the important works which he undertook during his episcopate. In the formation and working of the Church Society; in the introduction of synodical action; in the divisions of his diocese and the formation of new sees; in the establishment of Moore College for the training of the clergy; and in the formation of the General Synod. After he had fully examined the grounds for action, and satisfied himself that the thing proposed was right and good and practicable, he went forward. If difficulties arose, and he was baffled for a time, he

knew that they were there to be overcome. If one course of action was found not to be the best for adoption, he would try another, provided that it involved no sacrifice of principle and commended itself to his judgment as reasonable and right. And in this way he succeeded, endeavouring to draw together as many as possible in working out the problem to a successful issue.

This firmness and tenacity of purpose with which he was endowed was one of those principles which carried him onward, step by step, and by the blessing of God enabled him to accomplish much in which without it he would have failed. It was the spirit which was so conspicuous in the great Master Himself during His earthly course. It was the spirit of the great Apostle to the Gentiles. And it has animated and upheld many a missionary in the trials and difficulties which have beset him in his field of labour, and enabled him, by the grace of God, to work on to the end.

But the Master did not need the services of His devoted servant any longer in the Church below. The work which He had appointed for him was finished. And He, therefore, called him to a higher service and a more perfect and sinless fellowship with Himself in the Church above. The results of his labours here are known but in part. But they will be known in the day of the great gathering from all lands and all ages of the hosts of the Lord, when many, no doubt, will prove his joy and crown of rejoicing in the presence of the LORD JESUS.

APPENDIX.

REPORT ON PROGRESS OF THE DIOCESE

By Sub-Committee appointed by the Standing Committee of the Synod to report upon the following Resolution, viz :—

‘That the Standing Committee be requested to prepare and lay before the Synod at its next session a return showing the progress of the Church within the diocese during the last twenty-five years, and that such return embrace, with such other particulars as the Standing Committee deem fit, the following:—

The number of churches and school-chapels erected.

The accommodation thereby afforded.

The relative number of clergy ministering in the diocese.

The number of students who have passed through Moore College, specifying the number who are now engaged in this diocese.’

Your Committee has found considerable difficulty in collecting the materials necessary to show the full progress of the Church during the last twenty-five years. Such difficulty arises partly from the large area over which the work has been spread, partly from the fact that much of the work has been unrecorded, or, if recorded, the records are not available, although the fruits are visible in parochial organizations and in the increased interest in Church work in the various parishes, and partly from the

separation of the southern portion of the diocese into that of Goulburn in the year 1863, and that of the western portion into the Diocese of Bathurst in 1869.

Your Committee has, however, collected and tabulated much important information which shows, to a great extent, the nature and character of the work which has been accomplished.

PROVISION FOR PUBLIC WORSHIP.

The number of churches and school-churches in which Divine service is held, built during the twenty-five years extending from 1855 to 1880, is 236, affording accommodation to upwards of 30,000 persons. They may be classified as follows:—

CHURCHES.

The present number is	67
There were transferred to the Diocese of Goulburn at its formation	22
To the Diocese of Bathurst at its formation	10
	—
	99
The number in 1855 was	48
	—
Showing the increase in churches	51

SCHOOL-CHURCHES, OR BUILDINGS used for the double purpose of School and Church.¹

The number now licensed for Divine service is	118
Handed over to the Diocese of Goulburn ...	74
" " " Bathurst ...	50
	—
Making a total of	242
In 1855 the total number was	57
	—
Showing an increase of buildings	185

¹ Subsequent to the period embraced in the return, the following new CHURCHES have been built:—Seven Hills; Nowra; Shoalhaven. One at Wallerawang is in course of erection.

SCHOOL-CHURCHES:—St. Saviour's, Redfern; Enmore; McDonald Town; Summer Hill.

PARSONAGE HOUSES.

Of these there were in the diocese in 1855 twenty-two. Thirty have since been built, making a total of fifty-two.

SCHOOLHOUSES NOT USED AS CHURCHES.

Of these the number erected within the period named in the resolution is thirty. In Sydney, ten ; in the suburbs, thirteen ; in country places, seven. It is estimated that the cost of these buildings was not less than 24,000*l*.

THE CATHEDRAL.

On account of its superior importance, the Committee deems it right to make mention of this by itself. Commenced in the year 1837, its progress had often been impeded by difficulties and want of sufficient funds. A few zealous and liberal Churchmen, nevertheless, did what they could to carry it onward, from one stage to another. It stands, however, recorded, that in 1855 the walls were not ready to receive the roof. In 1857 a public meeting was held within the roofless walls, with a view to awaken a new and more enlarged interest in its progress, and a stimulus was then given to fresh effort. From that time the advance was more steady, and, by several special efforts—public meetings and appeals to Churchmen throughout the diocese—sufficient means were obtained to complete the building for consecration on St. Andrew's Day, 1868. By another special effort at a later period the Building Committee were encouraged to complete the western towers, though a debt of about 1200*l*. still remains upon them. The sums expended upon the work within the period from 1855 to 1875 amount in all to 42,900*l*.

THE EPISCOPAL RESIDENCE.

Amongst the Church buildings which have been erected, your Committee may also make mention of one which will prove of great value to the diocese in future years as it

has been during the past—the residence of the Bishop at Bishopscourt, the cost of which was 7000*l.* The present bishop of the see was himself a large contributor.

RELATIVE NUMBER OF THE CLERGY.

In the year 1855 the number of the clergy in the Diocese of Sydney was fifty-four. Upon the division of the diocese and the formation of that of Goulburn in 1864, fourteen were transferred to that diocese. When that of Bathurst was formed, and the bishop took possession of his see in 1870, sixteen more were transferred to that diocese. The number in the Diocese of Sydney at the end of 1880 was ninety-seven. The increase in the number in the twenty-five years has, therefore, been seventy-three.

MOORE COLLEGE.

With a view to the training of young men for the ministry, Moore College was opened in 1856, and a sum of 5000*l.* has been expended in the erection of the necessary buildings. This was collected by the Bishop from friends in England and the colony, aided by his own liberal donations. The College affords accommodation for thirteen students, and has a commodious chapel attached. The Principal's residence is the house bequeathed by the founder.

The number of students who have passed through the College and entered in Holy Orders is 138. Of these

There are now ministering in the Diocese of	
Sydney	39
In the dioceses of Australia, Tasmania, and	
New Zealand	83
In other parts of the world	9
Deceased	7
	<hr/>
Total	138

THE CHURCH SOCIETY.

The Society was established in 1856 for the purpose of

uniting the members of the Church in a combined effort to extend the ordinances of the Church and the blessings of the Gospel to places destitute of them. And it has been largely influential for these ends, as its reports show. It has been the *direct* means of raising and disbursing for Church extension since its establishment to last year not less than 70,000*l.*, and *indirectly* of inducing the members of the Church to contribute for stipends of clergymen and catechists and Church buildings not less than 162,000*l.*, besides stimulating by its grants the raising for local objects large amounts which it is impossible to reduce to figures.

THE ENDOWMENT FUND.

In connexion with the Church Society this fund, which is managed by a committee appointed by the Church Society, should be mentioned. It was originated in the year 1861 by the late Mr. Justice Wise, and on the 31st of December, 1880, it amounted to 3380*l.* It has been very helpful to parishes by loans, upon due security being given for the repayment of principal and interest.

SYNODICAL ACTION.

After many years of deliberation and various conferences, synodical action was inaugurated in 1866, and since that time the Diocesan Synod has been held annually, the Provincial triennially; and if the utility of these synods be asked for, the ordinances which have been passed, and the practical measures which have been adopted by our own Diocesan Synod, will furnish the answer. Your Committee would, however, draw especial attention to the institution of the Clergy Widows' and Orphans' Fund and the Superannuation Fund, the former of which now amounts to very nearly 10,000*l.*, and the latter to about 4000*l.*

Both these funds have, by the action of the Synod, been created and placed upon a firm basis for further development.

The effect of this Church organization has been also to create and keep alive a more general interest in Church matters on the part of both clergy and laity, not only in the subjects brought before the Synod, but in the parishes throughout the diocese.

The General Synod of the dioceses in Australia and Tasmania may be further mentioned as having originated with this diocese.

THE CLERGY DAUGHTERS' SCHOOL.

Your Committee is of opinion that this report should embrace some notice of the institution of the School founded by the Bishop and Mrs. Barker for the education of the daughters of the clergy. It was commenced in the year 1858. The present School building cost 3000*l.* The accommodation provided is for sixteen borders. The School is endowed with 5617*l.* 9*s.* 7*d.* The number of pupils educated in St. Catherine's since its commencement is 130. They are admitted from all the Australian dioceses.

THE KING'S SCHOOL.

Another important work has been the reinstatement of the King's School at Parramatta. The School having been for some time in abeyance, in 1869 steps were taken for its revival, and the Rev. George F. Macarthur was induced by the Bishop to undertake its management. The necessary funds were provided by the Bishop and other friends, and it has been ever since instrumental in imparting to a large number of pupils a liberal education based upon Church of England principles.

SUPPORT OF THE CLERGY.

During the period with which this report deals, State aid to the stipends of the clergy has been gradually diminishing by the lamented deaths of those who were recipients of it, the amount lost to the Diocese of Sydney from 1863 (when the 'Grants for Public Worship Pro-

hibition Act' came into force) to 1880 amounting to 3850*l.*, but the financial loss has been made up by parochial efforts, aided by the funds of the Church Society. In some of the parishes where State aid has been lost, the incomes of the clergy have been augmented by these private efforts.

INCOME OF THE DIOCESE.

So far as can be ascertained from the statistical returns which are presented annually to the Synod, the yearly income of the diocese may be taken at about 55,000*l.* The information asked for has, however, never been fully and accurately supplied, and it is not improbable that the sum may be somewhat larger than that now given.

CHURCH BUILDINGS' LOAN FUND.

Towards the close of the year 1879, steps were taken to form a Church Buildings' Loan Fund, with a view to assist parishes in the erection of churches and other Church buildings, by loans without interest, to be repaid at stated periods as agreed upon. The fund at its initiation was coupled with the name of the present Bishop, in grateful commemoration of his twenty-five years' episcopate among us. The fund has been increased since its inception to the sum of 7600*l.*

Such are some of the chief points which mark the outward progress of the Church in this diocese during the last quarter of a century. They are, however, but the outward signs and manifestations of its progress.

Your Committee hopes and believes that, together with these, there has been also an inward spiritual growth of corresponding magnitude, without which that which is external would be of little value.

(Signed) WILLIAM M. COWPER,
 HULTON S. KING, } *Sub-Committee.*
 ALEX. STUART,

POSTSCRIPT TO REPORT ON PROGRESS OF CHURCH.

ST. PAUL'S COLLEGE.

Although the movement in respect to founding this College began in 1852, yet inasmuch as the building was only commenced in 1856, a record of the Church progress of the last twenty-five years would be incomplete without including it. About 15,000*l.* was raised by Churchmen for the building, and a similar amount given by the Government, which also contributes 500*l.* a-year for the Warden's stipend. The advantages held out in its constitution are great, and it is to be regretted that they have not been more largely availed of. The buildings are unfinished, but a sum of about 4500*l.* remains in the treasury, only waiting a similar amount being subscribed by Churchmen, which would do much to extend this valuable institution.

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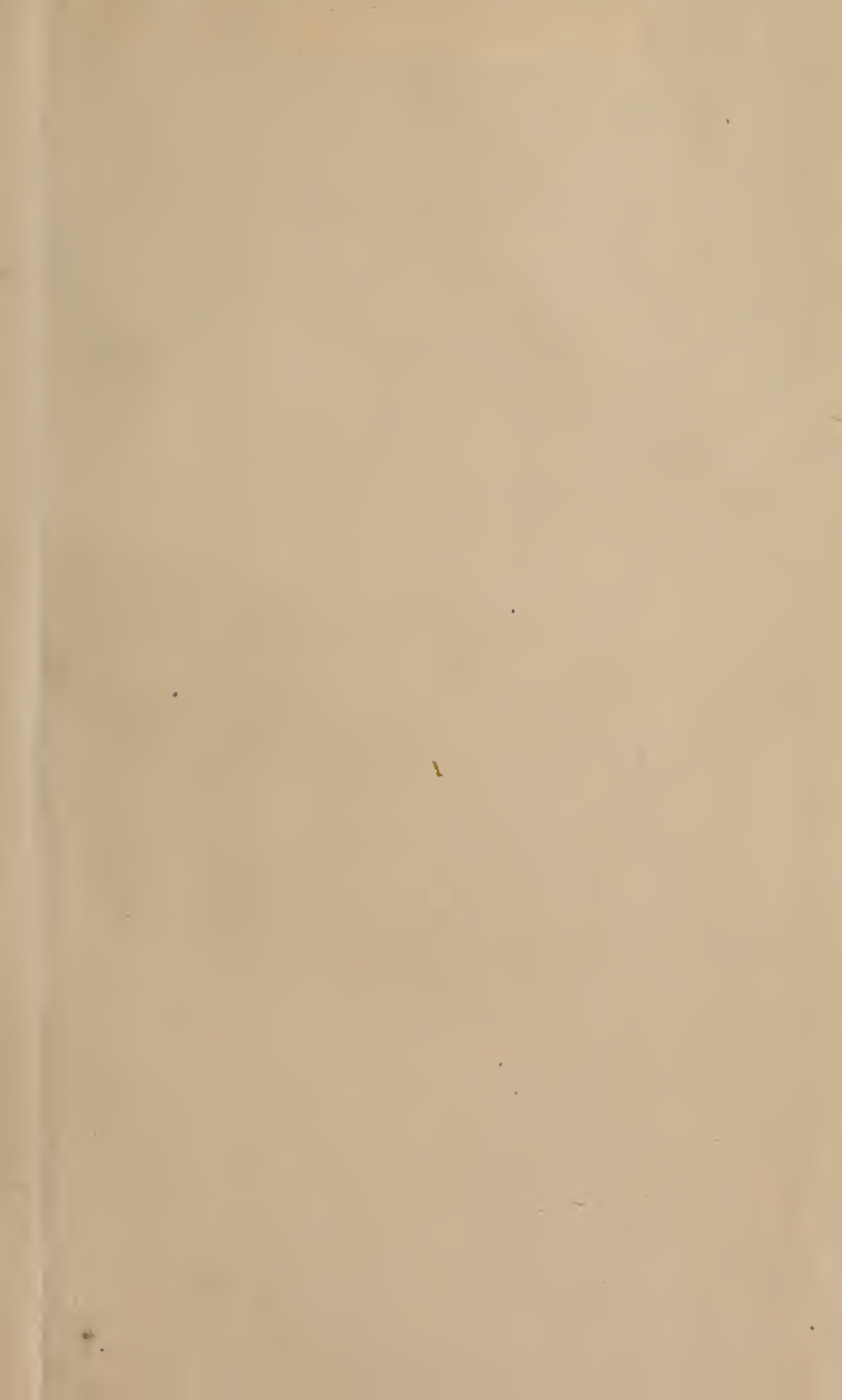


NOTE.

The Colony of Western Australia contains the Diocese of Perth founded 1857.
 The Colony of S. Australia, that of Adelaide 1847.
 The Colony of Tasmania, that of Tasmania 1842.
 The Colony of Victoria, those of Melbourne 1847, and Ballarat 1875.
 The Colony of Queensland, those of Brisbane 1859, and North Queensland 1879.
 The South Western Portion of New South Wales has since the death of Bishop Barker been formed into the Diocese of Riverina, out of that of Goulburn.

NEW SOUTH WALES
 Shewing the Dioceses of
 Sydney, Newcastle, Goulburn,
 Grafton and Armidale
 and Bathurst.

Diocese Boundaries thus -----



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